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Some Biblical Characters
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The Chronic Complaint—Lay Leadership
Teaching Christ the King
The Liturgy in the Primary Grades
Stories of God for Kindergarteners

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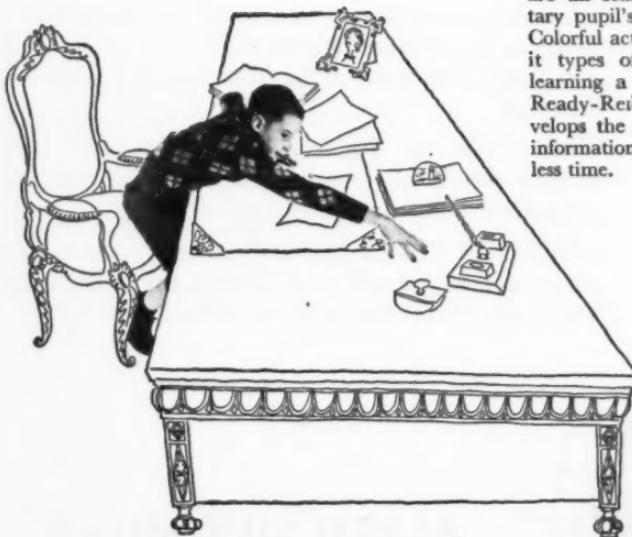
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Contributors to this Issue

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Sister Mary Clara's previous stories for kindergarteners are well known to readers of the *JOURNAL OF RELIGIOUS INSTRUCTION*. A teacher in the kindergarten of the Riverside School at Riverside, Connecticut, she is working for an educational degree at St. Joseph's College, West Hartford, in her specialized field of kindergarten training.

Roy J. Deferrari, Ph.D.

Dr. Deferrari is no stranger to our readers, because of his many activities in the field of education, and Catholic education in particular. He has been secretary general of the Catholic University at Washington, D. C., since 1937, and he is also professor of Greek and Latin. He received his A.B. at Dartmouth in 1912, and his M.A. and Ph.D. at Princeton, in 1913 and 1915, respectively. His LL.D. was awarded by Providence College. He received his L.H.D. from St. John's University, Brooklyn, New York, in 1945. He began his teaching career as an instructor in the classics at Princeton, and became associate professor in the same field at Catholic University in 1917.

He became director of the summer session of Catholic University in 1929 and dean of the Graduate School of Arts and Sciences in 1930. A member of Phi Beta Kappa, Dr. Deferrari is also a member of various linguistic and educational organizations. He has written several books on Latin authors and is now at work on both a Latin-English lexicon and a concordance of St. Thomas Aquinas. He has written many articles for various publications.

Sister M. Eva Halasey, O.S.B.

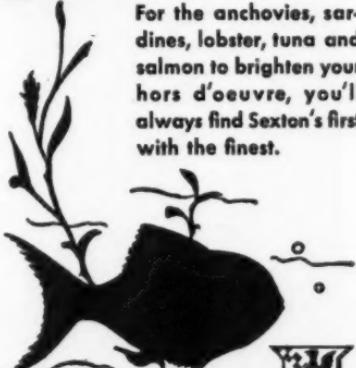
Now professor of chemistry at Mount St. Scholastica College, Atchison, Kansas, Sister M. Eva Halasey previously taught Latin and English in parochial high schools. Majoring in chemistry and English while a student at Creighton University, Omaha, she received her B.S. degree there. Continuing her studies at St. Louis University in organic chemistry, she received her M.S. there, which was followed by her Ph.D., with physical chemistry as her major and organic chemistry as her minor. A member of the American Chemical Society and the American Association for the Advancement of Science, Sister M. Eva has contributed articles to the "Journal of Physical Chemistry."

Brother U. Alfred, F.S.C., Ph.D.

Brother U. Alfred is a frequent contributor to the *JOURNAL OF RELIGIOUS INSTRUCTION*

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He studied at St. Mary's College, where he later taught, and the University of California, which awarded him his A.B. in 1931, his M.A. in mathematics in 1933 and his Ph.D. in physics in 1937. He also taught at Sacred Heart High School in San Francisco, and was its principal. He is now provincial visitor of the District of San Francisco for the Christian Brothers.

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Brother Maurice W. Miller is a member of the faculty of St. Louis College in Honolulu, T. H. We regret that no more information about him was available as we went to press.

Sister M. de Lourdes, S.S.J.

For some years Sister M. de Lourdes has been a high school teacher and has taught almost every subject in the curriculum, except fourth-year Latin and modern languages. She now confines herself to teaching biology and chemistry at Mt. Gallitzin High School, Baden, Pennsylvania. She had secretarial experience before entering the religious life. Her A.B. degree was conferred by Duquesne University

Pittsburgh and her M.S. in 1942, with biology as her major.

Reverend Gilmore H. Guyot, C.M.

Father Guyot, professor of Sacred Scripture at Kenrick Seminary, St. Louis, and of religion at Webster College, Webster Groves, Missouri, begins a series of articles on Biblical characters in this issue. His previous articles on "Scriptural References for the Baltimore Catechism," which were later included in his book of the same title, have made him an old friend to readers of the JOURNAL OF RELIGIOUS INSTRUCTION. Father Guyot went to Rome after his ordination to continue his studies in theology and Scripture at the Collegio Angelico and the Pontifical Biblical Institute, receiving his S.T.L. and S.Scr.B. there. A member of the Catholic Biblical Association of America and an associate member of the American Oriental Society, he is editor of the "Catholic Biblical Quarterly," for which he has also written articles.

Sister M. Esther, S.S.J.

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EDITORIAL NOTES AND COMMENTS

The Association of the Holy Family

The family, not the individual, is the basic unit of human society. As the family goes, so goes the nation. With a solicitude that reaches out to all the peoples of the world, the Holy Father of Christendom has never failed to address words of counsel as needed on the important subject of the integrity of the family and the sanctity of family life. Christian ideals of conduct are a precious heritage that is handed down generation after generation through the agency of the Christian family. If the family fails in this important mission, there is no agency capable of performing this task with equal efficiency. The most that the Catholic school, yea even the Church, can offer to do is to supplement the work of the family.

Family life today is showing alarming symptoms of disease and unmistakable signs of decay. This jeremiad comes not alone from Catholic writers who accept the ideals of the Church in all their fullness, but also from students of sociology and thinking men and women everywhere who understand the evils that are the inevitable result of the deterioration of family life. In accord with the shibboleths of the pagan education of the day, discipline has given place to self-expression, liberty has become license, and obedience of children to parents is outmoded. In his Encyclical on Marriage, Pope Pius XI reaffirmed the age-old ideals of the Church on the unity, the sanctity, and the indissolubility of marriage. The leaven of the Church's teaching has lost none of its savor, but the lump of sheer paganism is growing daily throughout the world. The leaven will retain its strength if Catholic families

everywhere remain faithful to the high ideals to which they have sworn allegiance.

His consciousness of the truth of this last statement led Leo XIII to establish The Association of the Holy Family. Through Apostolic Letters, *Neminem Fugit*, of June 14, 1892, His Holiness gave approval to this organization and authorized its canonical establishment throughout the world. Subsequent to this approval, many dioceses of the United States through their diocesan statutes ordered the establishment of the Association. "Unfortunately, however," writes Doctor Schmiedeler, "it has long since become largely inoperative in our midst in this country." It is imperative in this day of neopaganism, when legal approbation and social approval of divorce have eradicated the ideal of Christian marriage from the lives of millions of our fellow citizens, that the Association of the Holy Family be reestablished everywhere. We must make war against the forces of evil and of error that threaten the integrity of the Christian home.

The Association invites Christian families to consecrate themselves to the Holy Family of Nazareth, to pay homage to it, and to hold it up as a model by means of daily prayers recited before its image and by conforming their lives to the exalted virtues of which it gave an example to every social class and particularly to working men. The diocesan moderator and the parish director are urged to promote the progress of the Association by sermons delivered on the Feasts of Our Lord, the Blessed Virgin, and St. Joseph, especially on the day when the solemn consecration of the families is to be renewed. The virtues to be practiced are chiefly those that promote the sanctity of the home, namely, mutual charity between husband and wife, the proper Christian training of children in their duty of obedience and reverence to parents, and peace and harmony in the home. It will follow that all the members of the family will shun those vices which bring disgrace upon the Christian and are so offensive to the Holy Family, namely, impious and obscene speech, excess in drink, and loose morals. They will receive the Sacraments of Penance and Holy Com-

munion on certain appointed days, and will annually renew the consecration of the family. The ideals of the Association call for meticulous observance of the commandments of the Church, particularly those commandments by whose observance good example is given to others, namely, regular attendance at Mass on Sundays and holy days of obligation, the observance of the laws of fast and abstinence, and compliance with the marriage laws of the Church. The devout celebration of the feasts proper to the Association will keep the ideals of the Holy Family uppermost in the minds and the lives of all members. As they daily perform their prayers in common before the image of the Holy Family, especially the family rosary, they will be constantly reminded of the virtues that they should practice. These pious exercises do not bind in conscience but they constitute a powerful mechanism that will make of Christianity and its teachings a mode of life and a bulwark of morals, culture, and civilization.

We quote from the Association manual: "Parish units of the Association should be readily adaptable to such practices as an annual renewal of the marriage promise, family Communion Sundays, and special observance on such feasts as The Holy Family and St. Joseph, spouse of the Blessed Virgin. They may serve eminently as units for the study of the family and child training methods and also as bases for maternity guilds."

The General Secretariat of the Association is located at: Chiesa di S. Bibiana, Viale Principe di Piedmonte N. 154, Roma (132). Copies of the manual may be obtained from the Director of the Family Life Bureau, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington, D. C.

Enough Religion

It is a fallacy of the first order to assert that the elementary school gives the Catholic child enough religion. We never hear it said that the graduate of the eighth grade has had "enough" of mathematics and English. There are circum-

stances in which a pupil will be able to pursue his education no further, and in that case the body of knowledge mastered in eight years must suffice. The vast subject of religion can suffer no such limitation. This is the thesis presented in the bulletin of St. Bernard Church, Pittsburgh, in the issue of September 9, 1945. Sunday after Sunday this printed bulletin offers to the members of the congregation a lesson in religious instruction.

In the issue under discussion, the author—who is the pastor, the Reverend Joseph L. Lonergan—calls attention to the fact that supernatural religion abounds in the most profound mysteries ever proposed to the human mind, mysteries in comparison with which the mystery of the atom is but a child's toy. It is simply inconceivable, he goes on to say, how anyone can imagine that the primary school child can grasp "enough" of this inexhaustible fund of truth. Such an event would be an astounding miracle of the intellectual order, an effect wrought in nature by the omnipotent power of God, transcending all the powers of created nature. Splitting the atom is child's play compared with such an achievement. It *has* happened, as we read in the lives of several of the saints, but we have not seen it happen in St. Bernard's school.

"By their fruits you shall know them." If all the actions of high school students, of college students, of their graduates, of enlisted men and women, of adults generally, are good actions, then we can concede that they have had enough religion. If the leaders and the statesmen of the world are guided in their every action by Christian principles, then we have had enough religion. It does not happen here.

The Most Holy Eucharist

"To examine into the nature and to promote the effects of those manifestations of His wondrous love which, like rays of light, stream forth from Jesus Christ—this, as befits Our sacred office, has ever been, and this, with His help to the last breath of Our life, will ever be Our earnest aim and endeavor."

These are the stirring words with which Pope Leo XIII opens his encyclical letter on "The Most Holy Eucharist" (*Miræ Caritatis*, May 28, 1902). The Holy Eucharist is the standing proof of our Lord's love for us; it is the very focus of divine love. Have we as Christian teachers so taught our charges? Doctor Donovan is of the opinion that a very small percentage of our eighth-grade graduates persevere in the regular reception of the Sacraments.

What is the remedy for this situation? It calls upon us not only to examine our consciences but to evaluate our methods of imparting a love for Jesus in the Eucharist. We must not be content to have our pupils march to the altar rail as a matter of routine or of school discipline. Children who learn of the love of God for them will be motivated to return love for love. The Holy Eucharist is the greatest gift of divine love; make that clear to the child and you will fill him with a resolve to receive his Lord frequently as the food of his soul, and as a proof of his own love for the Lord, his Greatest Benefactor.

Bishop Hedley advises those who are striving to lead a religious life to make the Sacraments more real to themselves. He urges them to go to Holy Communion as often as they are advised or allowed; to make it a regular part of their spiritual occupation to read and meditate on the Sacraments; to form the habit of recollecting themselves strenuously before using a Sacrament; when they have been to Confession or Communion negligently or half-consciously, to return hotly to God at the earliest moment, begging His patient forgiveness and praying for grace for the future; and finally, to intend the Sacraments consciously as a help to us in forwarding our spiritual purpose, *i.e.*, to give them the share which they justly claim in our striving against a particular fault or temptation, or for some special virtue. In this way the Sacraments become real to us and help us to attain that "life" which is specially promised as their fruit.

Is it irreverent to call this a technique of applying the Sacraments to Christian life? Can we teach this technique to our pupils?

STORIES OF GOD FOR KINDERGARTENERS

By SISTER MARY CLARA

Riverside Convent School, Riverside, Connecticut

The Story of Creation

Many, many years ago God made this beautiful world. He made it in a wonderful way. God made this world out of nothing. He said, "Let there be a sun," and a sun came; "Let there be a moon," and a moon came. Only God can do things like this. He is the only One who can make things out of nothing. If we wish to make a boat we need wood, a hammer, nails, paint, and many other things.

Even when God made the animals He did not need anything. God made many kinds of animals, so many that it would take a long time just to name them. Some animals have four feet. Some are covered with fur and some with feathers.

God had a good reason for making each different kind of animal. Horses give people rides and pull wagons. Cows give us milk and, when they are killed, we eat them. Birds sing for us and eat the worms and bugs in our gardens and on trees. Bees give us honey. Fishes are good to eat. Every single thing that God made is good for something.

God made all these things for us. How kind and thoughtful God is. Let us thank Him right now.

Thank You, dear God, for making all these good things for us. How wonderful You are, to be able to make them out of nothing, and to make each one fit in its right place. The polar bears are white like the snow and ice. They have heavy fur and they like raw fish to eat. You made them to live in the North.

How wise You were to think of all these things. I am glad that You made them all. I will be especially kind to animals, because You made them. Thank You, dear God, for every one of these wonderful things that You made.

The Creation and Fall of Man

When God had all the trees and flowers and animals made He said, "Now I am going to make the best thing of all. I am going to make someone with whom I can share My happiness. It is so wonderful up here in heaven. I am so happy all the time that I would like to share this joy with others." So God made a man. He was a big, grown-up man. God made the first one grown-up because he had no one to take care of him.

The first man's name was Adam. God put him in a beautiful garden. He gave Adam everything he wanted to eat. He did not have to work. He did not have to go to school. He had nothing to fear, as the animals would not harm him. Soon Adam became lonesome.

God knew that Adam was lonesome, and He made a woman to be his companion and helper. This woman's name was Eve.

Adam and Eve were very happy in the garden. God was happy, too. He used to watch them and say to Himself, "I am glad that I made Adam and Eve. You see, I gave them more than I gave to the animals and the plants. They are part spirit. They have souls. They can know Me and love Me. I will make more people but the others must begin as little babies. I will let them stay here in the garden to grow up and live for a while, then I will take them to heaven with Me. First of all, I must find out whether or not these people really and truly love Me. I will test them."

One day God called Adam and Eve. "Look here," said God, "here in this garden you have everything you could wish for. You may have it all. I made it all for you. There is only one thing that you must not touch. Do you see that tree over there? I do not want you to touch the fruit on that tree. You may have everything else, but do not touch this fruit."

Many days later Eve was out walking in the garden. As she came near that special, forbidden tree she looked up at it and wondered why God did not want them to touch it. While she was standing there she heard a voice saying, "Go ahead, Eve, take some of this fruit. It is all right. God will never know." The voice was coming from a snake. It was really

the devil who had turned himself into a snake. He wanted Adam and Eve to disobey God. He coaxed Eve to eat the forbidden fruit. Eve stood there, looking at the fruit instead of going right away.

"If you eat this fruit you will know as much as God," said the devil. "Go ahead. God will never know." Foolish Eve took some of the fruit and ate it. When Adam came along she gave some to him. Then the devil disappeared. He was happy now. He had made Adam and Eve disobey God.

Consequences of the Fall

Adam and Eve were not happy now. They were ashamed because they had been bad. They were afraid to meet God, so they ran and hid. How foolish they were to think that they could hide from God. God is everywhere. He sees everything.

God saw Adam and Eve and He felt sad. God called Adam and Eve and He said, "You have disobeyed Me. You did what I told you not to do. Now you must be punished. You may not stay in this garden any longer. You must go right out. You will have many terrible things happen to you. You will have to work hard; you will have to build your own houses and make your own gardens. You will be sick sometimes, and finally you will die."

Adam and Eve were sad. God felt sorry for them. God felt sorry for us too, because He knew that some day we would be born, and He wanted us to come to heaven to live with Him and share His happiness. So God made a promise to Adam and Eve.

"I will tell you what I will do," said God. "You are so sorry that I will give you a second chance. If you do everything I ask I will send someone to show you the way to get to heaven. I will come down Myself and open the gates of heaven for you."

Adam and Eve had a hard time after God put them out of the garden of paradise. Many nights, when Adam came home after working the fields or tending the sheep, he was

tired. He kept thinking of the beautiful garden where he had been so happy. Eve worked hard, too. Many times she would say, "Oh, how foolish I was to disobey God. God loved us. He still loves us. He would never try to fool us. It was the devil who fooled us. God is going to save us. He is going to give us a second chance."

How good God is. Let us tell Him about it.

Dear God, You loved Adam and Eve very much. They were the very best creatures You ever made. People have souls that will never die. How sad You were when Adam and Eve did what You told them not to do. The devil told them that You were fooling them. You always tell the truth. You never fool anyone. You were disappointed when Adam and Eve disobeyed, because You had planned to have everyone live in that beautiful garden for a while, and then You would take all of us right up to heaven to share Your happiness. I am glad that You gave them a second chance, God, otherwise I would never be able to get to heaven. Thank You for opening the gates of heaven for me. Please help me to do just as You say, so I will go to heaven when I die, and then You will share Your happiness with me.

Story

Many, many years ago God made this beautiful world. He made a man named Adam and a woman named Eve. God put Adam and Eve in a beautiful garden.

One day God said, "You may have all the fruit in this garden, but do not touch the fruit on this one tree."

Adam and Eve did touch the fruit on that one tree, so God put them out of the beautiful garden.

Adam and Eve were very sorry, so God said, "I will give you another chance. I will come and open the gates of heaven for you."

THE CHALLENGE TO CATHOLIC COLLEGES AND THEIR GRADUATES

By ROY J. DEFERRARI, PH.D.

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The brightest chapter in the history of Catholic education in the United States is undoubtedly that of its colleges, and especially that of those for women. Yet in spite of this great achievement, the work of our Catholic colleges has been severely criticized by both Catholics and non-Catholics alike. Entirely too frequently we hear that we have a great dearth of Catholic leaders, quite disproportionate to our number, that such leaders as we have are not college-bred, and that the great increase of Catholic colleges during the last generation has given us no appreciable increase in the number of our leaders. Not many years ago I heard one of our professedly few Catholic leaders, English born and bred, incidentally, state before a meeting of the Catholic Educational Association that the graduates of our Catholic colleges have done little or nothing that the rest of the world has regarded as of sufficient importance to merit serious attention. Granting that this criticism has even a small basis of fact, the causes for this condition as set forth by our critics are usually four, all more or less related to one another. It is well to give them some consideration at this time.

Criticisms of Catholic Teachers and Education

The members of the faculties of Catholic colleges, we are told, are poorly trained for the purpose of developing independent thinkers among the young people who attend their classes. They are not trained in research to seek the causes of things, but rather have been accustomed to absorb knowledge mechanically as it is formally presented to them. Very often these teachers have received little if any training after their period of service in secondary schools, or received it at such a late period in life that they cannot profit by it as they should to meet teaching demands in the sphere of higher education.

As the result of such a training or lack of training the spirit of the instruction is such as not to promote the habit of thought in pupils. Since the members of the faculty have learned only to accept information as presented to them and not to inquire into the causes and reasons of things, in such a manner do they themselves conduct classes. They present what they consider to be facts or opinions; they do not stimulate thinking.

Also, we hear, the natural tendency on the part of teachers in Catholic colleges for women is to be maternalistic. They are interested primarily in the saving of souls. Thus teachers take a very personal and kindly interest in students. They attempt to solve the personal problems of their students for them, very much as indulgent parents do for their children. They do not encourage them to meet their own difficulties on the basis of the training which they have received. In other words, students are taught to accept and to be dependent, and are not encouraged to decide things for themselves.

The following also is a not uncommon observation: Through not being trained to meet their own difficulties and problems, the students of Catholic colleges do not appreciate the personal troubles of others. They become intolerant and unsympathetic with non-Catholics, except in so far as the non-Catholic contemplates becoming a Catholic, and they become with the years increasingly self-centered and uncooperative. They are reluctant to join with their non-Catholic friends in any great civic project.

And, finally, we occasionally hear this. The teachers of Catholic colleges, as has been pointed out, are interested chiefly in the dissemination of facts rather than in showing how knowledge is obtained, and rather than in pointing out that there may be many opinions on questions but only one true opinion which alone matters and must be accepted. As the result of this, we are told, our colleges have developed no great libraries, and certainly are not famous for their well-equipped and well-organized scientific laboratories. Thus there arises a vicious circle. Because our teachers do not think and do not teach how to think, they neglect the instru-

ments for the promotion of thinking, and without these instruments little progress in thinking can be made.

This will suffice amply to show the kind of criticism and to give the chief points of attack both among Catholics of secularistic tendencies and among non-Catholics who are interested in education. I do not believe that I have exaggerated the actual nature of the criticisms.

It is said that the faculties of our colleges are poorly trained. It is true that many of our Catholic colleges were opened before there had been an opportunity to develop a well-trained faculty. It is also true, I believe, that the members of the teaching staff of a Catholic institution of higher learning are usually required to do so much teaching that they cannot carry on independent investigations for which they have been trained, and which would bring high recognition for scholarship to themselves and to the institutions which they represent. It may even be admitted that our religious communities had a tendency at one time to train persons with long years of experience in secondary schools for teaching positions in colleges, and experience has shown that occasionally such persons in spite of additional training always remain secondary school teachers in technique and in point of view.

Development of Catholic College Faculties

But this has by no means ever been even remotely a general condition. The authorities of practically every Catholic college which enjoys any important educational approval have as a matter of fact a carefully worked out plan actually in operation for the training of the faculty members. Many of them have already brought together faculties of genuine distinction for scholarly training, and others in the normal course of events will soon have faculties of exceptional merit. It should be remembered, furthermore, that the process of training members of a college faculty permits of no halt. If the college is to make steady progress, the process must continue along a carefully worked out plan just as long as the college exists. Because of lack of numbers and of funds, little advance has been made thus far

among our Catholic colleges in enabling the faculty members with the ability and the training to devote a good portion of their time to personal investigations of a scholarly nature. A beginning has been made, however, in several colleges, and the authorities of many others are aware of the need and will make proper provision as soon as possible; and I look forward confidently to a rapid increase in the near future of scholarly contributions to scientific journals by members of Catholic college faculties.

Of course, comparisons are usually odious, but I cannot refrain from calling your attention to the standard of scholarship and training in the faculties of representative Catholic colleges for women and the time required in their upbuilding as compared to the corresponding elements in non-sectarian institutions of higher education for women. In the matter of pure scholarship you will, after all, find little difference, but in the time involved you will discover the difference between a single generation and a century or more. The remarkable fact is that Catholic educators, especially those directing colleges for women, have developed such eminent teaching staffs in so short a time and with such limited resources.

It is natural that a person who has joined a struggling religious community and has by necessity been forced to teach subjects with which she is unfamiliar and for which she has had no special training should be forced to concentrate her energies on acquiring and disseminating information in the simplest possible way, namely, by rote. It is true that in the past such persons have for one reason or another been placed on the teaching staff of some of our colleges. This, however, is distinctly a characteristic of only a certain few of our colleges in their earliest days and of special situations, and it certainly has never been a general condition and is practically non-existent today. With so many religious communities devoted to teaching and developing within their own organizations educational systems for the training of their subjects, academically the equal of the elaborate school systems of our large cities, it seems almost ridiculous even to mention such a criticism.

Saving of Souls Is Cornerstone of Catholic Education

As I have stated above, it is said that the teachers in our colleges for women are maternalistic, and are interested chiefly in the saving of souls. The saving of souls, as we all know, represents the cornerstone of our philosophy of education. Furthermore, as Catholic teachers with this first concern, we pride ourselves on the personal interest and the individual attention which we naturally give our students. This does not mean that we must thereby be maternalistic or paternalistic in a derogatory sense. In late years, I have been very much impressed, as I have visited Catholic colleges for women, in the pride which our Catholic teachers take in the ability of their students to express themselves both on internal problems of the college itself and on important problems of the day and to offer plans of solution from a Catholic philosophical point of view. Only recently I visited a Catholic college for women where during the year the student body, under the direction of the student council and with the approval of the dean, had conducted a survey of faculty teachers and extra-curricular activities. The final report, according to the dean, was remarkable for its thoroughness and accuracy. Undergraduate opinion on matters within the college is usually painfully accurate. The growing tendency in our colleges to take part in intercollegiate debates, the high quality of their literary magazines for polish and originality, and the general encouragement given to intellectual extra-curricular activities all point to the development of independent thinking. The great concern of our Catholic teachers for the spiritual welfare of each individual in their charge, as more important even than the intellectual, and in this connection the insistence that there can be no discussion and no differences of opinion on religious truths have, I fear, given our critics an incorrect impression of our interest and success in training for thinking. Many persons insist on *that* so-called progressive individualism which receives with open arms every fad and fancy that rears its head in the current world, and fail to appreciate *that* independent, well-trained thinking which distinguishes the large amount of bad from the

good in present-day thought. True freedom of thinking is to be found on those college campuses where no exploitation of any new theory is permitted, but where any important current problem will be discussed on the basis of a tried and well-considered philosophy, and where no particular theory of politics or economics, as such, is adopted by the institution as its own official opinion, but rather where all new thoughts and theories are thoroughly discussed and understood.

Attitudes of Catholic Individuals and Colleges

Because of our intense interest in the saving of our souls and in the acquiring of a thorough knowledge of Catholic philosophy as an approach to the solution of all problems, we are said to be self-centered and uncooperative. Here again the actions of certain Catholics may give support to an erroneous view. Some Catholics, either because they are intellectually lazy and so are unwilling to give serious consideration to any problem prevalent in our time, or because they doubt their own ability to face debatable questions soundly, exercise almost no patience with the inquiring attitude of others and show no sympathy with them in their dilemmas. They prefer with a sweeping gesture to dispose of all difficulties by general formulae of more or less pertinence and with no serious consideration of the problems involved. The graduate of the Catholic college, however, with genuine faith in the teachings of the Church is perfectly at ease in his association with non-Catholics, thoroughly confident in his knowledge of the fundamental principles of Catholic thought and in the eventual solution of all difficulties that may arise if these principles are persistently and properly applied. Furthermore, he is eager, with no thought of any compromise, to join with the non-Catholic in his cooperative activities, because after all we are citizens of the same United States and our lives, whether we will it or not, are inextricably bound together.

This, I believe also, is the attitude of our outstanding Catholic colleges as seen in the various extra-curricular activities which bring colleges of all kinds in contact with one another. A

number of incidents in recent years have shown that our Catholic colleges in general are eager to coöperate with other colleges in any worthy movement, and with not the slightest thought of obscuring their Catholicity but with an eagerness to contribute what a Catholic group alone can contribute through the teachings of the Church to any worth while project.

About two months ago a teacher of philosophy in a Catholic college for women informed his class that the communists were holding a meeting in a respectable auditorium to which all were invited. About twenty young ladies of the class attended the communistic discussions and returned home quite amazed that the errors of communism were so strikingly evident. If a group of Catholics, on the other hand, finds itself in surroundings definitely inimical to Catholic faith and morals and utterly unsympathetic with the opinions of a minority, it must necessarily withdraw, but it would do so, I believe, with reluctance, deeply grieved at its inability to make good use of an opportunity for effective Catholic action. Such, I believe, is the real spirit of our representative Catholic colleges and their students and, as I have indicated above, a series of events in the last five years or more bear me out in this belief. Moreover, I may even say, there is ample evidence to show that this coöperative and sympathetic attitude of mind is spreading and increasing daily, especially in our Catholic colleges for women.

Question of Libraries and Laboratories

Our educational institutions, we are told, because of their lack of interest in the causes of things and in teaching others to seek the causes of things, have not developed great libraries and are not outstanding for their highly equipped scientific laboratories. While the cause as stated is absolutely false, the statement of the condition is at the present moment to some extent true. Catholic institutions of higher learning in the United States, in spite of the glorious tradition of the Church in other parts of the world for the libraries and for the general physical equipment of educational centers fostered by her, have on the whole not distinguished themselves in this respect.

The reason, however, is obvious to any one only moderately acquainted with the history of the Catholic Church and its institutions here in the United States. Up to the past generation or two the resources of the Church have been spent largely on the spreading of her home missions and on the development of her elementary and secondary school systems.

Concentrated attention on institutions of higher learning is practically an activity of the twentieth century. While certain of our Catholic colleges for men were among the earliest institutions of learning of any kind in the land, only within approximately the last fifty years, when religious communities of women became interested in establishing Catholic colleges for women, was there any concentrated effort to make Catholic colleges preëminent among all colleges in the land. Consequently we may say that it is a little early for us to reap the full fruit of this college and university movement. Already many well-organized practical libraries for higher education and general cultural interests have come into being, and these in the near future will become distinguished libraries of a scholarly nature in the best meaning of the term.

Already essentially all our institutions of higher learning enjoy well-equipped practical scientific laboratories for the purpose of teaching. A few of them are organized in a special manner for purposes of research. Due to the lack of funds, only a small number of our colleges and universities have been able to grant the members of their teaching staffs the leisure for the personal investigations in which they are interested. They have been forced to place upon the members of their teaching staffs an extremely heavy burden of teaching and of ancillary duties which have precluded leisure for scholarly investigation. But in this respect also we are on the eve of a better day. The names of members of the faculties of Catholic colleges and universities are becoming more numerous daily in the technical journals of nearly all fields of learning. Catholic administrators more and more appreciate that the teacher who is interested in research and is able to carry out successful original studies in his own field is not only a better

teacher by reason of this experience but reflects great renown for intellectual leadership upon the institution.

It is earnestly to be desired that funds, particularly from the wealthy among our Catholic laity, will find their way to support and encourage this important activity of our institutions of higher learning. Nothing has been more discouraging to Catholic educators during the past generation than to witness literally millions of dollars donated by Catholic laymen to non-Catholic institutions for the purpose of research. The talent and the desire are to be found in Catholic institutions of learning to a very high degree. The financial resources are lacking. But this apparently insurmountable difficulty will be met, I venture to say, within the next twenty years. Within only the last five years before the war, progress had been made in this matter which was most heartening to all interested in the progress of the Church in the United States.

Observations on Study of Japanese Education

Only four months ago I returned with companions from an expedition designed to study and reform the educational system of a conquered country, Japan. Here was an educational system deliberately organized to deceive the Japanese people and the peoples of the rest of the world. First of all, the language was made so complicated that the person of ordinary intelligence, even after devoting his major attention to it during the six or eight years of elementary schooling, could scarcely equip himself with a knowledge sufficient to read more than the headlines of a newspaper, and beyond this period of the elementary grades, only about ten per cent of the students could advance because of the lack of educational facilities, deliberately so planned.

All teaching, furthermore, was done by rote. The student was told the information which he should learn and this he absorbed without question. There was no training of independent thinkers and leaders here. Moreover, if any teacher or student showed any tendency to think for himself and dif-

ferently from the manner specifically laid down by the Imperial Ministry, he was quickly liquidated.

Again, all research for its own sake was banished. All investigations were entirely devoted to applying the theoretical knowledge of the scholarly world to a so-called practical purpose, that is, useful for the perpetuation of the Empire of Japan. General education as generally understood in the United States was essentially non-existent. All education had to lead in the not too distant future to a professional or vocational end. In fact, education was not in the hands of educators at all but of the financial and militaristic classes, the ultra-nationalists. In brief, education, like the mass of people of Japan, was completely enslaved and was thoroughly exploited for the benefit of the ends of a totalitarian philosophy.

Aims of Education Here

In the United States the people have been blessed from the beginning with a political and an educational philosophy which tolerates no interference with the activities of education. Educators have always been and still are free to develop the objectives of their work and the means of attaining these objectives. But in return for this freedom a definite and high responsibility must be accepted by all concerned. The people of the United States and especially its political leaders hold education responsible for turning out good citizens, men and women who know what the nature of American democracy should be and have the courage to devote every ounce of their strength to the attainment of that democracy. From our college graduates, furthermore, we expect to come the leaders of the people, those who will be ready to disseminate far and wide the political philosophy which they learned in the college classroom.

It is unthinkable that the graduates of a Catholic college, who have had the advantage of a systematic training in sound philosophical principles and who have been taught how to apply them to actual conditions, will fail to use this knowledge in the society in which they find themselves after graduation.

TEACHING CHRIST THE KING

By SISTER M. EVA HALASEY, O.S.B., PH.D.
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The fourth Sunday in October needs to be a day of spiritually triumphant militancy. Two decades have passed since our Holy Father, Pope Pius XI, published his stirring encyclical on "The Kingship of Christ." Pius XI foreshadowed many of the problems now confronting society. Today, while great world conferences are striving to attain to unity, it is well to recall our Holy Father's declaration that unity is found only in Christ. Many war despots have been confounded; the work of restoration is at hand. A new spiritual army must be recruited.

Much power lies in the hands of teachers to form, first in themselves, and then in their students, a militant holiness of life. The Feast of Christ the King was established to set the crowning glory upon the mysteries of the life of Christ, already commemorated during the year. Speaking of the necessity of this feast, and intending that the Kingship of our Saviour be acknowledged and understood, His Holiness offered a weighty argument: "The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature."¹ He wished, likewise, to emphasize the fact that anti-clericalism was drawing men away from Christ. Our need of the feast, which was so clearly expressed, has grown with the years. Thousands of degrees, in the last twenty years, have been awarded to teaching Sisters, by both Catholic and secular universities. But has holiness kept apace of secular education? Are not minds and hearts somewhat hollowed out and waiting to be filled with the fulness of Christ the King, who will restore all things in Himself?

Teaching the Liturgy of Feast

Granted that adequate time be spent in reading, studying, and meditating upon the liturgy of Christ the King, the cele-

¹ Pope Pius XI, "The Kingship of Christ," 1925, as presented by Joseph Husslein, S.J., *Social Wellsprings*, Vol. II, 2 (The Bruce Publishing Company, Milwaukee, 1942), p. 39.

bration of the feast will be worthy of its great dignity. If all Catholics be acquainted with the Mass of Christ the King, they will be drawn to look forward to the feast with as much joy as they experience at the approach of Christmas. The relationship of its liturgy to that of Advent and to that of various successive feasts throughout the year can readily be pointed out. Under the guidance of fervent and enthusiastic teachers, even small children can acquire real appreciation of the liturgy.

In the sickly sophistication of the world, the idea of kingship has fallen into ill-repute. However, in the poetic life of the little child, kings still sit upon lofty thrones with crowns of gold on their heads. To a little child there is a magic ring in the title of *King*; contrariwise, the sound of *dictator* is harsh and unfit for song. In the fertile soil of the young untainted soul, the primary teacher—that enviable person—can sow the good seed of reverence and fervent love for Christ the King.

Children in the lower grades can memorize short quotations from the Mass, as those from the gradual: "He shall rule from sea to sea.... And all kings shall adore Him.... His power shall be an everlasting power." Having caught the dramatic spirit of her "babes," the teacher can familiarize her little ones with the great drama portrayed in the gospel. During the Mass, on the day of the Feast, they will listen eagerly to the reading of that gospel. Children readily understand that the Kingship of Christ implies power, authority, and dominion. His kingdom, though not of this world, spreads over the whole earth; therefore, love for all peoples can and must be instilled into their hearts. Reverence for and obedience to pastors, parents, and teachers follow necessarily; above all, respect and obedience are due the bishop, who sits upon a throne, because he is the representative of Christ the King in his diocese.

A Simple Pageant

The teacher may prepare a simple pageant to precede the Feast of Christ the King. Little costuming is necessary, and an unpretentious setting. With a statue or a picture of Christ

the King and a few "golden" crowns, in keeping with the wishes of Pius XI, she can show the triumph of Christ in His saints. The saintly kings of the Old Testament, Good King Edward of England, King Louis of France, Duke Wenceslaus of Bohemia and others may kneel before the image of Christ the King and cast their crowns before His throne. Saints Margaret of Scotland, Bridget of Sweden, Elizabeth of Hungary and other valiant women may appear to prove themselves the handmaids of the King.

The impression of Christ's Kingship upon various Catholic devotions is easily grasped by children. The Way of the Cross, the conversation with Pilate, the crowning with thorns, His condemnation, the request of the good thief, and the title on the cross—all proclaim Him a King. In the mysteries of the rosary, especially those of the Annunciation and the Nativity, including the visit of the Magi, His Kingship is tangible and appealing. The glorious mysteries are replete with His power and majesty, and with the greatness of His mother, our queen. The genuflection before the King of kings is an old practice, by which subjects showed their reverence and submission to their kings.

Children can be brought to realize, in a vivid and practical way, that they are called to be active members of Christ's kingdom on earth—the Church. They are drafted to fight; they must turn back evil when it approaches them or others. Above all, they are bound to be militant in prayer. The Hail Mary is their best helmet. Having prepared joyfully and prayerfully for the Feast of Christ the King, they will be united with Him in Holy Communion, and will receive His promise that they may reign with Him in His eternal kingdom.

Teaching Feast to Older Children

The suggestions offered for primary pupils apply also to older children. Additional and more advanced preparation for the feast befits pupils in the upper grades. In many parishes they take part in the Dialogue Mass or the Missa Recitata; there-

fore, they may read and study in class all the proper parts of the Mass. If there are sages who shake their heads at this procedure, perhaps they do not realize that children in the upper grades of many parochial schools know the Missal, and can follow perfectly the whole sequence of the Mass. Will not the Holy Spirit, if He is asked, enkindle light in their minds and love in their hearts? It is the part of the teacher to clarify, according to the understanding of the pupils, those parts which are more difficult. For instance, in the Epistles of St. Paul, "who" at one time refers to God, the Father, and again to Christ, our Saviour. St. Paul proves that we are Christ's by divine conquest.

Some of the considerations in the encyclical on "The Kingship of Christ" may rightfully be placed before the pupils. Christ must reign in all minds; revealed truths, as taught by the Church, must be accepted and held most firmly. Strict obedience to the laws of God, the Commandments, and the laws of the Church, proves His reign in the wills of His children. He will reign in their hearts if they mortify themselves and give up lower pleasures in order to please and love Him above everything else. According to His triple power, Christ the King rules as lawgiver, who made the Commandments; He will be the Judge of His subjects; He has executive power, and all must obey His laws or suffer consequent punishment. Pupils may be led freely to miss a movie or curtail other recreation on the Saturday preceding the feast. The time gained could be spent in reading the life of a saint and in special prayer.

If, happily, they have learned to appreciate the liturgy in the Mass of Christ the King, students of high school rank may spend more time in meditating upon the various parts of the Mass. In high schools, where the day begins with a short meditation, for several days before the feast the subject matter may be taken from the liturgy of Christ the King. A searching for commentaries in the Catholic periodicals of the last twenty years will bring to light numerous thoughts worthy of meditation. The Catholic Periodical Index lists many such

articles,² and many have appeared in *The Homiletic and Pastoral Review* during the last score of years. In fact an article on this feast has appeared in the September issue of the latter for decades. Psalm LXXI, from which part of the Introit is taken, furnishes a beautiful characterization of the King of kings. Commentaries on the Psalms and on the Masses of the church year may be acquired by school libraries. The Preface of the Mass is especially adapted to impress upon Christians the fact that they are a purchased people and belong to a kingdom where grace, holiness, justice, and love abound.

Students may write articles on various phases of the feast. A summary of the greater feasts of the year, those of Christmas, Holy Innocents, Epiphany, Palm Sunday and others, which precede and refer directly to the Kingship of Christ, would constitute a valuable composition. Another article might be prepared on the affirmation and explanation of His Kingship as set forth in the encyclical of Pius XI. Still another subject is that of the extension of Christ's kingdom, including the militant sacrifice and prayer necessary to "reconvert" the separated nations, and to spread the Faith in missionary lands. The heroic lives of early missionary saints ought to enkindle zeal. Familiarity with and preparation for the "Act of Consecration" to be renewed on the Feast of Christ the King will add fervor and devotion to missionary work.

Duty of College Student

The college student is capable not only of recognizing, but also of understanding the Kingship of Christ; consequently, in the words of Pope Pius XI, "the sacred rites . . . may stimulate him to drink more deeply of the fountain of God's teaching, that he may make it a part of himself, and use it with profit for his spiritual life."³ The college students of our Catholic

² Two excellent articles are: R. Bularzik, "On Participating in the Mass of the Kingship of Christ," *Orate Fratres*, October 29, 1932, and J. Moclair, "Kingship of Christ in the Liturgy," *Ecclesiastical Review*, October, 1932.

³ *Loc. cit.*

schools will be called upon to explain and defend the Faith; in addition, it belongs to them to take the offensive in the future militancy of the Church. The Holy Father asks that a learned and deeply spiritual laity come forth from our Catholic colleges. If the faculty succeeds in imbuing them with zeal for study and sincere love for Christ, the young people will do the rest. They are to be challenged to a thorough consideration of the encyclical on "The Kingship of Christ," while the whole of the sacred liturgy should be opened to them. Frank Sheed has remarked that it is easier to die for Christ than to study for Christ; in martyrdom, most of the work is done for the person, but in studying he has to do the work himself.⁴

A keynote to successful militancy—self-denial—is struck in the opening words of the Introit of the great feast: "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor; to Him be glory and empire for ever and ever." A few years ago, it seemed that the genes for physical mortification were either dormant or dead; moreover, the idea of self-denial made no impression on the intellect. Nevertheless, the youth of the United States went out and saved the country from destruction and, please God, expiated some of its sins. The "lambs" that were slain were in our schools only yesterday. Did the teachers know the quality of the material in their hands? If they have faith, courage, and persistence, can they not mobilize a new spiritual army? St. Ignatius made a St. Francis Xavier; Queen Blanche made a St. Louis, and St. Monica a St. Augustine.

A living example of virtue and zeal, the true *Sponsa Regis*—after the King—can say, "Learn of me." In teaching "Christ the King," she will renew in herself the spirit of the feast. Very privileged is the teaching Sister who is required to recite the Monastic Office. Her special preparation consists in meditating on the psalms, antiphons, and lessons of the Feast of Christ the King. If faithful to prayer, she lives in close union with the King.

⁴ In an address given to the students of Mount St. Scholastica College in 1942.

May the zeal which caused Martha de Noaillat to spend herself in bringing about the institution of the feast, animate all religious teachers in spreading devotion to the Kingship of Christ. No teacher or student can remain unmoved after reading *The King's Advocate*.⁵

Any consideration of the Kingship of Christ has for its complement some praise of His mother, our queen. Only through her will Catholics become fully devoted to the Eternal King. Our most fervent thanks are due to the Queen of Heaven and Earth. On the great Feasts of her Immaculate Conception and Assumption, the alpha and omega of her earthly life, she showed herself the triumphant protectress of our country. With the brilliant light from her starry crown, during the darkness of the war, she kept the forty-eight stars shining in every region of the world. May she guide us in the spiritual warfare to come, and plead for us with the King. *Adveniat regnum tuum!*

⁵ Biography of Martha, translated from the original of Simone de Noaillat by Mary Golden Donnelly (The Bruce Publishing Company, Milwaukee, 1942).

EMOTIONAL DISTURBANCES AND RELIGIOUS EDUCATION

By BROTHER U. ALFRED, F.S.C., PH.D.
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After many years of religious life and religious teaching, the fact that the emotions play an important and at times disturbing part in life could hardly have escaped us. And we may well imagine that in the case of those who have not had our opportunities in the novitiate, numerous retreats, conferences, and instructions (our students, for example), these emotions may present a bewildering and disconcerting problem—in many cases an acute problem which hinders Christian living. In order to show how widespread this situation is, a considerable number of instances in which the emotions disturb the spiritual life have been collected.

Morality of Emotions, Temptation

Emotions may arise spontaneously or they may be caused by ourselves. Someone strikes me and without thinking anger arises. On the other hand, I may rouse myself to anger by consciously brooding over affronts, or I may cause impure desires by reading what I know will have that effect. Now, if an emotion arises spontaneously, we cannot be held responsible for it, but we are under an obligation to govern it as soon as we perceive its presence. But consciously to promote anger or to perform an act which leads according to our knowledge to evil desires, renders us responsible for acts done under the influence of such emotions.

These ideas are of particular importance in regard to temptation. It may be that someone has injured us. We have a feeling that we would like to get revenge. Now, as we all know, such a feeling is so far no sin. If we harbor that feeling, if we allow our mind to say and our will to determine to get that revenge, then by that fact we have done wrong. Our duty is to refuse to yield to the feeling. We must think and will to the effect that no matter how we feel we are not going

to seek revenge. Probably the best way to overcome such an emotion is to pray for the one who has injured us, pray fervently and sincerely that God may give him a high place in heaven, or fill him with divine love.

Our students are passing through troublous years in their lives. The high school age coincides pretty much with the period of adolescence which is a time of major mental and physical changes. On the one hand it is the age of puberty when the sex functions mature. There are new and unfamiliar bodily feelings and spiritual tendencies which tend to unbalance the boy. His mind at the same time is developing: he is beginning to think. For the most part, on the other hand, his character is not very well formed and his ideas about life are not very secure or balanced enough to meet the situation. Hence, it is important to warn him to distinguish between feeling and sin, and show him how to proceed when temptations come. Thus, in regard to faith, there may be a feeling of intellectual self-sufficiency which inclines us to throw over our faith and rely on our own minds. This feeling may persist but we should rest assured that our faith is secure if we continue to make acts of faith and ask God for help.

Frederic Ozanam as a young man of sixteen was greatly troubled with temptations against faith. In the extremity of his suffering, he appealed for help to the Most Blessed Virgin. It was before her altar that he was relieved of this dreadful trial. In thanksgiving, he made a solemn promise to devote himself to the defense of the Faith, a promise which led him at the early age of seventeen to write an effective pamphlet against the Saint-Simonians, the socialists of that age. Later on, at the age of nineteen, when he went to the bitterly anti-Christian university of the Sorbonne at Paris, he and his fellow-Catholics took to task one of the professors whose classes they were attending and caused him to reduce his attacks on the Church. Ozanam was steadied in his faith by a kindly abbé who used to go out on walks with him and discuss questions that bothered his mind.

By our instructions, by giving real answers to our students'

difficulties, no matter how simple they seem to us, by talking things over with them informally outside of class, we too may be of material assistance in helping them over this particular trial of their adolescence. In regard to purity, we should be particularly careful to point out that no sin is committed just because we feel like doing something wrong. This sort of temptation should be met by prayer, calmness of soul, and immense trust in God and the Most Blessed Virgin. Even if the feeling continues, we should tell them not to be discouraged or believe that they have done wrong, but that they should continue to pray and try to divert their minds by wholesome activity. But more than that, we should try to apply a remedy to the situation. We should emphasize the fact that many (though not all) of their temptations come from being imprudent in regard to what they see (on billboards, in movies, in picture magazines) or read or hear. If they really want to keep pure, they should avoid all such things as will cause these emotions to haunt their minds and souls and thus put them in danger of falling into grievous sin. The importance of bringing this home to students can hardly be exaggerated.

Prayer

Many people are inclined to judge of the value of prayer by the way they feel during it. They had many beautiful thoughts; they experienced a feeling of restful calm and tender devotion. Therefore, the prayer was very good. On the other hand, if they were dry, if they felt no tenderness of devotion, they think the prayer to be of little value.

Actually, such feelings make little difference one way or the other because they are not the objects of prayer. What really matters in prayer is the acts of the will: our adoration (the intellect and will bowing down and recognizing the majesty of God), our humility (our recognition of our nothingness and sinfulness), our faith, our confidence and our determination to please God in all things.

Because people look at prayer in this emotional way, many are inclined to believe that unless they have such feelings, they

are not really praying. Hence they conclude that they are failures at prayer; they grow discouraged because no matter how many efforts they make, they do not seem to have those emotions which they consider the important thing in prayer. The result is that many give up prayer or lessen their assiduity at it. Others as a consequence of this emotional tendency go about seeking new and better devotions which will give them a thrill or an uplift. Mass and other substantial religious acts may be neglected because they do not provide this feeling.

Such an attitude, analyzed dispassionately, turns out to be nothing but self-seeking and represents a most mistaken idea about religion. That there are all too many people who have this attitude may be found by seeing how certain very emotional devotions pack our churches at almost any time of the day, while Holy Mass, the greatest act of worship, is so much neglected during the week.

Faith, Hope, Charity

Faith is an act of the intellect under the impulse of the will, both of which are influenced by grace. By this act we firmly believe all that God has revealed because He is Truth itself.

In the world around us, where there are many peculiar religions, there is also talk of faith. But it is for the most part simply an emotion. Man needs something like religion to sustain him. Reason cannot give it to him according to these religions, so he must have recourse to faith, which is a pure leap in the dark—an emotion.

But *our* faith has a firm and logical support in the truthfulness of God. Though we do not err probably in this particular, yet there are many times when our minds are befuddled because of emotions. We sometimes hear people say that they think they are losing the Faith, because they don't feel that Our Lord is present in the Most Blessed Sacrament. But it is not a question of feeling. We go before the Most Blessed Sacrament and we feel as if we were in almost any room; this does not mean that we have lost the Faith. All we have to do is think that He is there and believe that because God has re-

vealed it. We can then relieve our students of much difficulty of mind by simply pointing out the difference between faith and emotion. For ourselves, likewise, in our efforts to think of God present within us, we must not believe that we have failed simply because we cannot feel that it is so. All we have to do is make an act of faith; whether our feeling agrees with that act or not is of no particular importance.

Again, we must distinguish hope as an emotion, from hope as a theological virtue. As an emotion, hope is a feeling by which we expect to attain some good thing. Thus, when going to college, we took examinations and hoped that we would get good grades. Or we may hope that we will go back to the same community next year. Now, hope involves an element of uncertainty. If we were certain of getting good grades, we should no longer feel hope, but joy, because we had attained what we desired. Similarly, if we were certain of going back to the same community, there would be joy, because we had attained what we wanted in this case. But the theological virtue of hope is not an emotion and involves no uncertainty because it rests on the promises of God. In other words, we have a certainty that God has in store for us eternal life with Himself, and that He will give us all the helps and aids we need in order to attain and possess Him. Consequently, simply to feel downhearted and discouraged because of our troubles is not to show a lack of hope. As long as we have a firm trust in our mind and will that God will give us all we need to attain eternal life, we have the theological virtue of hope.

Similarly, the virtue of charity is often mixed up with the emotion of love. Charity is an affair of the will and love is an affair of the sensibilities. Of course the emotion of love may accompany charity or it may not. The important thing is the act of the will by which we choose what is pleasing to our Father in heaven. To say that we must love God above all things does not mean that we must feel greater grief at a mortal sin than at the death of parents, for example. But it does mean that with our mind we recognize that mortal sin is the greatest evil and with our will we are determined to suffer any-

thing, even death, rather than commit such an offense against God. This is something that should be made clear when speaking about an act of perfect contrition which is sorrow for having offended God because we love Him. Many of our students have the idea that some sort of emotion is involved. But, of course, there need be no emotion at all, because an act of perfect contrition is an act of the will by which we repent of our sins because they displease God.

The same difficulty arises in the consideration of charity towards our neighbor. Try to explain to students that they must love all men, even their enemies. But they protest: "I don't feel any love for so-and-so. He gives me a pain in the neck," etc. Precisely. But charity, which is love of our neighbor for love of God, is not an emotion. It is an act of the will by which we determine to seek his good in so far as possible. We exercise this love towards him, not because he has lovable qualities, but because God loves him, because God wishes us to love all our fellow men who are made to His own divine image and likeness and have been redeemed with the Precious Blood of Christ. The result is that we seek to do good to all, even those who have injured us, by prayer, by good turns, by affable manners, even though we don't feel like it. And this is real charity. Charity does not mean that we close our eyes to the evil and defects in others, but that in spite of the defects we love others just the same, because we see what is Godlike in them.

Confession and Holy Communion

In going to confession, many people waste time trying to work themselves up to a highly emotional state of sorrow. They believe that if they feel sorrow, it is more perfect and if they do not feel something, they have no sorrow at all. Sorrow, however, is an act of the will, turning away from evil and turning to God. The greatness of the sorrow is gauged, not by the emotional intensity of our act, but by the firmness of the will in its resolve.

It is extremely important to emphasize this distinction be-

cause otherwise students may not go to confession or may believe their confession is defective when it actually is not.

Some Anglicans maintain they are part of the true Church because they also receive the grace of the Holy Spirit through their "sacraments." How do they know? They feel that they do. In other words, they mistake feelings for grace. Actually, unless God grants a special favor, we cannot by feeling determine when grace comes to us. We know this only by faith. Faith tells us that when we receive the sacraments with the proper dispositions we receive grace; therefore we know that we receive grace. From this it is readily seen how idle it is to judge of the fruitfulness of a Holy Communion by the feelings we had. It is still more futile to attach any importance to having these feelings as a preliminary to receiving Holy Communion. It is still worse to refrain from approaching the holy table because we have no feelings of devotion.

As ever, the whole situation hinges on the will. What are we willing to do for God? That's the question. Are we willing to keep His commandments? Good. Are we going to overcome such and such a defect? Are we going to live this day more consciously for God and more entirely in His holy presence? These are the things that count, not the emotions.

In this age of thrills, there is apt to be a tendency on our part and on the part of our students, to gauge the importance, the worth, or the effectiveness of religious acts and situations by the emotions. This is entirely in accordance with the modern temper which is inclined to be emotional. But, as we have seen by the previous discussion, such an attitude leads to the most varied difficulties and misconceptions. In our work, then, as religious educators, it will be well for us to keep hammering away at this idea in its varied manifestations. For it is a something which lingers on, unless we have meditated deeply and subjected our emotions to our minds. We may lay down as a fundamental principle for our guidance that the emotions are neither here nor there when it comes to determining the value of our religious acts. The will and the grace of God: these are the things that matter.

THE LITURGY IN THE PRIMARY GRADES

By SISTER M. ROBERTA MELLINGER, O.S.B.
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Time and again the Church has expressed concern regarding the religious training of children. Pius XI, in his encyclical on Christian education of youth, has this to say, "Disorderly inclinations, effects of original sin must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by means of grace; without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ had endowed so richly with divine doctrine and with the sacraments, the efficacious means of grace."

Is not the culmination of the "full and complete perfection of education intended by the Church" to be found in her liturgy, through which and by which the child is formed to the more perfect living image of Christ and grows to the full stature of Christ? Why is it that so many Catholics have such a vague idea of the term *liturgy*? The early Christians understood the liturgy in all its sublimity and significance. It embodied their code of life. Charity for God and neighbor was the dominating chord which bound them together in a unified and harmonious society. In the liturgy they found the strength and courage to give up their lives for Christ.

The liturgy of the Church is the same now as it was then, in all its freshness, sublimity, and sacredness. It is *we* who, as it were, have become "choked with the cares . . . and pleasures of . . . life" (Luke 8, 14), and put "first things last and last things first." We have become so engrossed in the big job of reconstruction in education, adapting ourselves to the changes in methods and procedure, in every subject and phase of the school curriculum, that religion has well nigh been relegated to the background—and in some places, judging from circumstances, it has been given the last place in interest and concern.

Religion is synonymous with life. It is a way of life—a life to be lived. It must permeate and dominate the individual in his thoughts, his habits, his play, and his work. Can we pride ourselves that such a person is the product of our Catholic schools? Reflect but a moment upon the life pattern of those children whom we have in our classrooms now or those who have finished their formal classroom work. Are they active, practical Catholics? Do most of them give evidence of having an appreciation and love of their religious heritage? Is there not much evidence to convince us that religious instruction has been a case of dead accumulation rather than that of a living growth?

Liturgy was Catechism of Early Christians

Some of our Catholic laity, and teachers, too, have a tendency to curl their lips and ask, "Why all the fuss about the liturgy?" "Why force something down the throats of children, especially small children, that they are not able to digest?"

But I ask: Do children understand their religion when they can recite the catechism verbatim? Are they really praying when they are able to rattle off formalized prayers? The early Christians knew their religion, they really prayed, they were imbued with the love of God. How did they acquire this knowledge? They learned it by *praying and living with the Church*. The liturgy was their catechism.

What is the liturgy? In its original Greek form the word means a public duty, a service to the State undertaken by a citizen. The liturgy of the Church is her solemn and public worship, the Holy Sacrifice of the Mass, the highest form of worship, her official prayers, and the sacraments.

First and foremost it is the desire of the Church to have her children acquire an intelligent understanding and participation in the corporate worship of the Sacrifice of the Mass. "The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated

by baptism." And this is realized most directly through the participation in and living the Mass. When we "live the Mass" we offer to God the Father the most acceptable holocaust, namely, that of ourselves in Christ, through Christ and with Christ, through the priest who as "another Christ" represents us at the altar.

A small child will participate in the Mass according to the mind-act or the mental attitude he has formed through the religious instruction he has received. He will not "keep" his eyes "on the altar" nor try to follow the priest during the Holy Sacrifice unless he understands, within the range of his comprehension, the sacredness of the action. For him the grandeur, the pageantry, and the loftiness of this, the greatest of all dramas, is lost.

Graphic Teaching of Our Divine Saviour

In explaining the Mass to a small child, it is not enough to give him the abstract, bare outlines of the catechism on this important subject. It must be vitalized for him through eye and ear; that is, in picture and story. These are the child's avenues of appeal.

We may well learn a lesson from our divine Saviour, who was the perfect Teacher. He never taught in the abstract; the Gospels are proof of this. They are living testimonies of His graphic teachings. First of all He made Himself understandable by using the language of the people. He aroused their interest by correlating scenes from the Old Testament with the New. He reminded the Jews that their fathers did eat manna in the desert and were dead, and thus prepared them for the manna of His own flesh to eat and His blood to drink. They could not understand because of the hardness of their hearts.

He made ample use of the simile. We are all familiar with the parable of the sower and the lessons it contains. Throughout the entire public career of our Blessed Saviour, He taught that all might understand and so "have no excuse for their

sin" (John 15, 22). Can we in justice say that we teach in accordance with His injunction, "Suffer the little children to come unto me" (Mark 10, 14)? Do we bring Christ down to the level of their limited power of understanding?

Teaching the Meaning of Sacrifice

It is essential that children have an idea of the meaning of sacrifice if they are to comprehend in an elemental degree the nature and significance of the Sacrifice of the Mass. With the aid of pictures the teacher can show them how the people of the Old Law offered sacrifices to God in atonement, such as those of Cain and Abel, Abraham and Isaac. Tell them about Melchisedech, who offered bread and wine as a sacrifice. Then trace the relationship of the sacrifices of the Old Law, step by step, and show how all these were inadequate to appease the infinite justice of God, which had been outraged by the sins of man. It required the infinite sacrifice of the Second Person of the Blessed Trinity to fill what was wanting in immolation.

Father Gerald Ellard, S.J., and Father Aloysius Heeg, S.J., have collaborated in developing most artistically and effectively this idea of sacrifice in a little book entitled *The Story of the Mass*. It is simply written, practical and interesting. The illustrations themselves are self-explanatory and fascinating. Pictures of this type, done in color, speak louder than words to children.

We as teachers have a responsibility in training children to offer little sacrifices to God in union with Christ's sacrificial offering in the Mass. The child must be taught to think and to participate in the Holy Sacrifice of the Mass as the perpetuation of Calvary, in which and through which Christ offers Himself in an unbloody manner to God the Father as an oblation for themselves and all mankind. It is not asking too much that children of primary grade level be taught to unite their offerings with the priest during the Holy Sacrifice. In some schools there is the wholesome custom of having all the

children from the first to the eighth grades, inclusive, write Lenten resolutions and place them on a plate. During the Offertory a group of children, acting as representatives from each grade, enter the sanctuary and, with the priest, make the offering to God. The resolutions are then placed on the altar, where they remain for the entire Mass. This adds a touch of the dramatic, makes for concreteness, and is one way in which children can be taught to take an active part in the Mass.

Taking an Active Part in the Mass

The basic idea of the liturgy is that of the mystical body of Christ. Christ is the Head, and we are the members. It is the Mass that forms the *nucleus* of the entire liturgical life of the Church. All other forms of devotion are but rays emanating from this life-giving cell. It is the fountainhead of all religious worship. All other forms of prayer are subservient to the Mass. Therefore, the best prayer during the offering of the Holy Sacrifice is to *pray the Mass*.

Even small children *can* and *should* be taught to take an active part in the Mass by praying it with the priest. This is far better than reciting other prayers during the Mass.

Recently, a number of Mass books have been published for children of primary grade level. These are written in a vocabulary that is within the comprehension range of primary grade children. They are accompanied by instructive and attractive illustrations. One of them, *The Children's Mass*, published by the St. Anthony Guild Press, is based on the liturgical text and makes easy reading. Each part of the Mass is preceded by a brief introduction which explains that particular section. The prayers themselves can be followed easily by the child, because they were written expressly for him. A book of this type in the hands of the child during Mass will eliminate a great deal of physical unrest and lack of attention and interest. If the child is taught how to use it, the Mass will mean something more than time spent under the teacher's surveillance. It will mean "praying the Mass."

Service Men Poorly Trained in Religion

"As we sow so shall we reap." The war brought to light the results of our inefficient and superficial methods of teaching religion. From every field, from all over the globe, chaplains had the same complaint to make. "The liturgy, the fountainhead of Christian living," is not understood. Indifferentism, ignorance, and carelessness were rampant among the men of the armed services. As one chaplain said: "Most of us at home seem to fail to grasp that the bulk of our young Catholic men have not absorbed the parish priests' and nuns' instructions, and hence are badly lacking in Christian truth and sadly lacking in Christian life; that only about 40 per cent really and honestly practice their faith."

Problem Requires Immediate Attention

We all agree that to get the primary child to participate intelligently in the Mass is a problem. It is, nevertheless, necessary, and demands our immediate and interested concern. Habits developed by children during the primary period will carry over into later life. One example of this is to be found in the almost insurmountable task of the army chaplains to reconstruct the erroneous mental attitude of the boys toward the Mass. Someone has failed. It is a serious situation. Someone has well said, "Our most effective hope against all future participation in *unholy war* is by more effective participation in the holy liturgy."

"*Ora et labora*," the Benedictine motto, gives us the clue to the successful teaching of the Mass. A maximum of work is required, but without prayer it avails us nothing. Only God can give the increase, and He has promised His help to us if we will ask for it. "Ask, and you shall receive" (John 16, 24); and let us not forget, "without me you can do *nothing*" (John 15, 5). We must, therefore, *work* towards the realization of this objective as though all depends upon our efforts and *pray* as though all depends upon God, who in His own good time will give the increase.

THE CHRONIC COMPLAINT—LAY LEADERSHIP

By MAURICE W. MILLER, S.M.
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Year in and year out, over and over again Catholic educators hear the doleful complaint, "Where are our Catholic lay leaders?" "We have a sufficient number of Catholic high schools and colleges, but where are their products?" Or as one bishop put it: "There is nothing we need more of than leadership and nothing we have less of. Year by year we grind out thousands of young men and women from our colleges and universities, and how few Catholic leaders do we obtain from them."

This complaint has become chronic and not without cause. Aye, there's the rub! Just what is the *cause* for this lack of Catholic lay leadership? So far the Catholic secondary and collegiate levels of education have borne the entire burden of the accusation. Surely Catholic educators are not going to permit the persistence of this common impression that Catholic higher education *alone* is to blame for the almost total lack of Catholic lay leaders.

Catholic Schools Do Well

Anyone who studies the question of Catholic lay leadership will have to admit that the Catholic schools of higher education are performing their phase of the task proportionately well. When we consider the great number of Catholic school products who enter either the seminary or the novitiate—all potential lay leaders—and the lack of any definite, unified diocesan plan for selecting and training lay leaders, as well as the baneful influence exercised by the materialistic agencies of the world on the minds of our youth we must admit that the Catholic school is doing a job that is better than time, opportunity, and circumstances permit.

Our youth are educated not only in school but also outside of school. If we can say of education what Dr. William Russell says, that "it is largely a question of attitudes," then our

youth receive much more education from the home and the world than they receive from our Catholic schools. This question of attitudes is all-important when considering the problem of lay leadership, for it is generally believed that attitudes cause man to act in a certain way in certain circumstances in life. The Catholic lay leader must be permeated with the attitude of Christ, so that, in the words of Pope Pius XI he "thinks, judges, and acts *constantly* and *consistently* in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."* Our Catholic educators are zealously endeavoring indelibly to imprint Christ's attitudes on the minds and hearts of youth. But remember that the attitudes imbibed in school are constantly being counterbalanced by the attitudes of the world which control practically three-fourths of a single year of an adolescent's conscious life.

Time and Influences Inside and Outside School

In one year of his adolescent life the Catholic youth is under the direct influence of the Catholic school only 23.71% of the time. This figure can be arrived at by some fundamental arithmetic. In the process we stretch the time opportunity of the Catholic school so that the percentage figure for the school will not be shockingly trivial. By surveying any group of Catholic high school youth it can be ascertained that they average about eight hours of sleep each night. This leaves sixteen hours of each day during which they are consciously subject to influences which form their attitudes. Using the following figures as a guide anyone can arrive at the percentage of time allotted the school and other institutions which influence the formation of youth: 5,840 conscious hours in one year of adolescent life; 1,190 hours a year under influence of school (170 annual school days, a higher than normal figure, and seven hours of school a day, also higher than normal); nine hours of 170 school days outside school; and 16 hours of 195 non-school days under outside influences.

* Italics supplied.

During one adolescent year the work of the Catholic school is aided or hampered 76.29% of the time. With the world as it is today we can understand that most of this worldly influence is derogatory to Catholic education. As things now stand, our Catholic youth develop ideas and attitudes which are more materialistic than Catholic because of the time and opportunities that are on the side of the world, the devil, and the flesh. Consequently, the Catholic school *alone* cannot be blamed for the lack of lay leaders. Unless the home is thoroughly Catholic and the diocese and the parish actively engaged in comprehensive youth work the Catholic school can do very little more than it is already doing to produce lay leaders.

It is because of the power of the influences outside the Catholic school that the saintly and sagacious Pope Pius XI wrote in his encyclical letter on "Christian Education of Youth".

It is no less necessary to direct and watch the education of the adolescent, "soft as wax to be molded into vice," in whatever *other environment* he may happen to be, removing occasions for evil in his recreations and social intercourse; for "evil communications corrupt good manners."*

Materialism of Other Environment

It is the materialistic nature of the *other environment* which is detracting from the influence of the Catholic school and robbing the Church of innumerable potential lay leaders. This *other environment*, which has practically three-fourths of each year in which to influence our youth, is producing attitudes in them which are entirely contrary to the spirit of Christ.

In a letter to Cardinal Segura of Spain, Pope Pius XI wrote:

The conscience of the Christian in ordinary life should be permeated with the spirit of Christ, so that he is able at every time in every situation of public and private life to find the proper Christian solution of any problem which may confront him.

* Italics supplied.

Can the Catholic school *alone* produce youth with such a conscience? Not while the materialistically selfish institutions of the world have such an unchallenged sway over the minds of our youth. When we stop and consider the tremendous scope of influence of these institutions—the cinema, the radio, the press in all its forms, commercialized amusements, advertising, secular education, the "Y," industry, the professions, etc.—we cannot help but agree that the 76.29 percentage of the time element on their side makes the work of the Catholic school more than proportionately good.

Consequently it is essential that a daily environment suffused with Christlike attitudes is provided for our Catholic youth. With such an environment outside school the Catholic school can then begin to train its Catholic youth effectively in the principles of personal responsibility to God and neighbor with an eye to establishing under the hierarchy a lay apostolate in every milieu of life.

How to Establish Christlike Environment

In order to establish such an environment Catholic solidarity must become a reality. Petty differences must give way to the cause of Christ. Priests and religious must take to heart Christ's principle of the apostolate called self-effacement by Father Chaminade, the founder of the Marianists, and so tersely expressed by Dr. William Russell: "I must decrease, Christ must increase." The human element in these categories presents many stumbling blocks, removal of which would simplify the work of establishing a strong Catholic laity. Clergy and religious must never forget that Christ washed the feet of His disciples.

All available natural and physical means must be harnessed by the Church and used to captivate the interests of Catholic youth. Recreational, social, and cultural projects must be sponsored by the Church for the benefit of its youth. In these projects responsibility must be given to our youth; we shall never have a militant Catholic laity as long as the "reins" of activities are completely in the hands of any one other than

the laity. All acknowledge that moral and theological guidance is necessary but the actual planning and administering of youth projects must be put into the hands of youth by skillful and self-effacing moderators. These projects should be coördinated in the diocese and throughout the nation—perhaps under the direction of the Youth Department of the N.C.W.C.

An over-all diocesan youth council, composed of youth, should be established as a general coöordinating agent and impelling force. Distinct diocesan councils for various organizations, such as the sodality, C.S.M.C., Junior Holy Name Society, C.Y.O., Boy Scouts, etc., should also be established. The Catholic high schools should be coördinated by a diocesan high school federation. The diocese and the parish must see to it that these Catholic youth organizations have at their disposal physical facilities that are more attractive than those offered by non-Catholic agencies such as the "Y." The diocesan C.Y.O. headquarters should be in a structure similar to the downtown "Y," and each parish should furnish some sort of club house for its youth. These physical facilities will become self-supporting if attractively organized and judiciously managed.

With such measures the Church will provide a Catholic social, recreational, and cultural environment that will withdraw its youth from the materialistic influences of the drug-store corner, the neighborhood pool rooms, the questionable dance halls and the non-sectarian clubs which they patronize today. Pius XI has reminded us again in his encyclical on "Christian Education of Youth" that:

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coöordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

Can the Catholic school alone develop and perfect youth's natural faculties when the activities of this life are so rarely and spasmodically provided for our Catholic youth in a Catholic environment outside the school?

There are many Catholic youth activities in dioceses and parishes, but how many of them are coördinated in their aims and objectives so as to obtain the optimum results?

Schools Can Do More

Our Catholic schools, particularly those in the larger communities, can do more to withdraw our youth from the influences of the materialistic mentality of the world. More inter-school organizations, activities, and contests should be instigated. These will build up a spirit of Catholic solidarity as well as extend the occasions for inculcating Catholic attitudes.

Every Catholic institution of higher learning must have its cell or cells or elite youth, and thereby contribute more positively to the formation of lay leaders. In a letter to Cardinal Cintra and the Brazilian hierarchy, Pope Pius XI wrote:

The formation of select youth will likewise be to the advantage of the whole school or institute, for one can easily understand that if the more select pupils of any institution be rightly prepared for the Christian apostolate, how much and how great good will accrue to the others also.

From among these youth will emerge our best Catholic lay leaders if the diocese sees to it that they are given the best possible professional training under Catholic auspices. This will require a diocesan scholarship fund to be applied to those elite youth who meet the standards of Catholic quality as determined by the bishop. In this way the diocese can have trained Catholic leaders for all the milieux of life that are peculiar to its location.

Until the Catholic school is abetted in its work by the whole diocesan organization we can expect to make little or no progress towards establishing a Catholic-conscious laity. Dioceses and religious orders do more than talk about the need for candidates. They have a set system of recruitment, bulwarked by a detailed and extensive program of probation and training. Could not a similar system and program be inaugurated in each diocese for the purpose of raising up an intelligent, militant, and personally responsible Catholic laity?

The Church will not have to look far for such a system and program. It is a sad fact that Catholic America has done so little to understand and apply the principles of Catholic Action which Pope Pius XI did so much to actualize and which he termed, "the form of the apostolate which corresponds best to the needs of these times." Pius XI considered Catholic Action so important that he made great efforts to propagate it in every country of the world. The official and unofficial statements of Pope Pius XI on Catholic Action for only the first ten years of his reign fill a closely printed volume of 562 pages (*L'Action Catholique*, Maison de la Bonne Presse, Paris). His letters, discourses and encyclical with reference to Catholic Action during the last half of his reign are almost as numerous. The first encyclical of Pius XI, *Ubi Arcano*, was a general call to Catholic Action, and the last letter of his life, published on the very day of his death, was an exhortation to the hierarchy of the Philippines to strengthen their organization of Catholic Action. Such persistent and intense insistence on a single idea by the Papacy is evidence enough for establishing its importance.

Why are there not a sufficient number of Catholic lay leaders in America today? Because there is no *concerted effort* in America to establish such a body, and because there is not an integrated program in each diocese to satiate Catholic youth with Catholic attitudes in their environment outside of the Catholic school—not because the Catholic school is neglecting its job.

TEACHING SCIENCE IN THE HIGH SCHOOL

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Introduction

Many individuals are reluctantly accepting the rapid strides of science in a spirit of fear—fear that the non-religious will add to the godlessness of a world that has already attempted to dislodge God from His own creation. This fear is not unfounded or unwarranted. The atheistic mind is not new in the world; it sprang into being when the most beautiful of the angels looked upon himself and swelled with pride. Lucifer must have interiorly preceded his expressed “I will not serve” with the atheistic cry of today, “There is no God.” It was egotism at its height. “*I! I! I am the great one! I am the beautiful, the powerful! I will not admit a greater!*”

Beyond a doubt there are Lucifer minds today, who place within finite man the gifts and powers of God. As the enormity of scientific advancement and the swiftness with which its accomplishments are being thrust upon us amaze and startle us, these present-day Lucifers also utter the cry that once shook the universe, “I will not serve. It is *I, man*, who is great! *Man* is the powerful! *Man* has done this and that! A greater, I will not serve! There is no God!”

Amid this tumult, however, there are Saint Michaels to be found in the persons of Christian educators, Christian schoolmen, who can and will meet the atheistic onslaught with counter measures. Upon them lies the task of instilling so solid a foundation of faith in our youth that legions of real scientists can scale the heights of scientific wonderment and overpower “I will not serve” with “Great is God!”

A Catholic educator can strike a blow at a too great emphasis on *man's* part in these wonders thrust upon us at the very outset. He can lay his foundation upon receptive minds and his students will build to great achievement upon it. They can send radar messages to the moon, and atomic power to the depth of the sea; they can make their dwellings marvels

of push-button devices, and still keep the cry of "Great is God" resounding through the universe.

Students must realize that no matter what new wonder is found or invented, the power placed in those things is God-given, and their faith, their religion, will outlive the wonders. There will be no conflict.

The following is one of the instructions which the writer has often used as introductory to the science course for high school students. That it does take root has been clearly witnessed on various occasions. That it may help even one other individual is its purpose of publication.

God and Science

You have heard the expression, "conflict between religion and science," and have often seen it used as the title of magazine articles. Perhaps it startled you, because *conflict* means "opposition," "fight." You have encountered the equally disturbing statement that many scientists become irreligious and lose their faith. Must an individual, then, be wary of science? Must he go just so far and no farther, so deep and no deeper, lest he turn from his God and finally say, "There is no God"?

It is not the *scientist* that talks in this manner; it is the *fool*, and the fool who is additionally foolish enough to think that he *is* a scientist.

It is logical to analyze the meaning of each word in an expression before we pass judgment upon the whole. Let us begin with the first expression above, "conflict between religion and science," which would indicate that there is opposition, struggle, or quarrel between one's religion and science.

Religion comes from the word *religare* which means "to bind" and means "bound to God." A man's religion may vary from that of Christ's one and only true Church, on down through the varieties of sects, to him who has no religion at all. Some of God's creatures are bound to Him in being members of the Catholic Church; that is, their religion; that is how they are bound to God. I am not entering into a dis-

cussion of whether or not any scientific fact can collide with the tenets of a religion that adheres to error because as science is truth, it certainly differs with error.

Science is derived from the Latin *scio* which means, "I know," not "I think," or "I presume," but "I *know*." Science, in the limited meaning of the word, is organized truth, *i.e.*, *proved facts*, although, in a more general sense, it embraces the processes of reasoning, experimenting, comparing, concluding, et cetera, that lead to proved truth.

Religious and Scientific Truths Cannot Vary

A religious truth and a scientific truth can never be at variance because God is the Author of both, and God *is truth*.

The subject that is, perhaps, more often feared than any other, as a possible collision with religion, is evolution which, because of its lengthy exposition, will be treated separately in another article. Remembering that a scientific truth is not just an opinion, but an absolutely proved fact, a truth, it cannot be opposed to a religious truth. If there is opposition, then what is being considered a scientific truth is at fault somewhere and is, therefore, *not a truth*, or it is pitted against a false religion, the tenets of which are in error. With the Catholic religion, scientific *truth* cannot collide.

Neither can a scientist fall away from his God, meaning that he really *is* a scientist, because a scientist seeks *truth*. The Catholic scientist, rather than depart from God, should draw closer to God, on the very basis of his scientific mind. Science gives him an ever-widening view of God's creation, a constantly increasing realization of his own littleness and of God's omnipotence. The farther he penetrates into the realms of science, the deeper he digs into its mysteries, the closer and clearer becomes his view of the Creator; and as he unravels the enormity of the discoveries he can make, and the magnitude of the possibilities upon which his God-given genius can work, he will more likely be overwhelmed at the glimpse he gets of the all-powerful God, than be weakened in his faith.

Science embraces largely discovery and invention. By

discovery, we find something that already exists; it may be a concrete object, or a power within something concrete, or a quality, or a potentiality arising from a combination of matter or energy, or both, already discovered. When man discovers, he merely *finds* what already exists; he does not create what he finds, nor cause it to exist. It was put there; he just *finds* it. When man invents, he learns that by combining or arranging in definite ways various types of matter and energy, his combination or arrangement will do certain things. He did not create the matter and energy, nor the power within them. All that was provided; the inventor merely found out that a certain particular thing would happen when this material was put together in the proper way.

An Analogy to God's Gifts

Let us suppose a great and powerful person erected a house of many rooms, hallways, porches, cellars, attics, with acres of ground surrounding it. In every nook and corner of that house, and in the grounds around it, he placed gifts for you and for me and for many other persons. We move into this house, the gift of the great and influential man. For a while we do not find much more than what we need for ordinary living. One day, however, we come across one of these extraordinary things, and after a while we find another. We did not put them there; we really should telephone our benefactor and tell him how surprised and how grateful we are. He would probably reply, "Look around, and you will find greater things, all put there for you to use; the more you find, the more you will be able to find, and the greater number of articles you can make. There is enough there for generations after you have died; in fact, the supply will never be exhausted. You may use all you find, model it, work with it, make new gadgets, add to the complexity of those already made, and obtain new marvels of your own invention."

Surely, we should keep in contact with this great philanthropist, and be more grateful to him with every new discovery and every new invention. Surely, too, a "Thank

you" is in order, and a truthful admission that he gave it all to us. We should certainly publish his generosity and see to it that succeeding generations know him also.

Similarly, in science, God gave us the universe, the earth packed with gifts for us to find, to play with, as it were, to put together and make things: water, air, living things; the sun, the moon, the stars, the other planets—all this to a greater extent than our minds can ever conceive.

For a while man did not find so many of God's wonders; he was content with his primitive way of living, his stone tools and equipment. One day, man found metals in the earth, learned to hammer them into shape, later to melt and mold them. Man did not put them there, he just found them. Then different metals were found—perhaps man began to look around a little more. Somebody made a wheel, an axle, a wedge or a pulley; somebody else learned the power of heat, of steam, and how to control and use this power step by step down to our present knowledge and use of electricity. All this matter and energy existed—God created it, put it into the universe, and gave it to us to use. Must we be afraid to touch, handle, see when, where, and how these marvels work, and use them as He intends? Should we get away from God or nearer to God, the greater our discoveries and inventions become?

Insight into Man's Limitations and God's Immensity

Let us pass over the thousands of years and the slow climbing of science from the Stone Age, when man just did not bother so much to look for these wonders, to the present, when man vies with man in an almost insane rush to outdo the other in discovery and invention. Should not the wonders of our present day give us a better insight into our own limitations and a bigger glance at the immensity of God? Marconi fitted together bits of matter and energy, also using devices already learned by other men, and learned that when these things were put together in a particular way, the voices of men could be carried from east to west, and from pole to pole.

He did not create the matter nor the energy; he just learned that this combination had that power. Marconi could not make a blade of grass nor a grain of wheat.

Likewise, through all the discoveries and inventions of man from the bronze bowl to rockets, from the daguerreotype to television, man just found out what was created for him to find and to use, and as centuries roll on bringing wonders of which we do not even dream today, it simply means there are still sufficient possibilities to last to the end of time, locked-up secrets, as it were, like safes, to which man has but to learn the combinations.

Why should one get farther away from God because of this? If you think a man is great when you learn that he has made a wheelbarrow, will you not recognize him to be still greater when you discover that he has designed a car? And when you are told that he plotted the Flying Fortress, do you not look at him in greater amazement? He is more wonderful than you even dreamed of at first acquaintance!

So, with God, can I not get a better notion of His omnipotence as I add one wonderful thing upon another that man has found among His gifts placed in the universe for him to find and to use? Can I not exclaim, "Oh, you not only made the air, but you made it with a power to carry voices around the world, if I but find out how to put together these bits of matter and energy you placed in the universe!" To that, perhaps some day I can add, "And it has power to pick up voices of the past, if we place those bits of matter and energy this way instead of that!"

Don't you see what I mean when I say the deeper man delves into science, the more likely he should be to fall prostrate before the enormity and immensity of God in His universe, and to shrivel into almost nothing as he plucks the little blade of grass, and says, "*I cannot make even that*"?

SOME BIBLICAL CHARACTERS—ADAM

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All too often, probably, teachers of the catechism, as well as of religion in any form, experience the difficulty of finding a character in the Bible that is little known. It is probably their experience, likewise, to desire to know what the Bible has to say about this or that individual; yet a handy reference work is not at hand. To fulfill these two needs these articles are written. While Sacred Scripture will be the basis, yet the Fathers and Doctors of the Church, as well as other writers and writings, will be used in order to give the teacher the information that is available for this or that personage. Legends have grown up about many characters mentioned in the pages of the Old or the New Testament; and it is not always easy to draw the line between history and fiction. There is an added reason for this series of articles; books by those outside the fold are appearing, and they are not accurate, to say the least. It is hoped that these articles will prove useful to teachers to counteract the influence of such books.

Adam, the First Man

There is an old saw to the effect that when we begin something we should start at the very beginning; so we open the Word of God to the very first book, to the story of the first man, Adam; with him we begin. Probably no name, except those of our Lord and our Blessed Mother, is so much a household word as that of Adam; yet how much is not known of him! We all feel a kinship to him because we are his descendants; there is almost a personal interest in him, but when we try to bring our thoughts to a real person and a definite personality we are inclined to become members of the society of stammerers. And we begin to stammer as soon as we try to define the very name of Adam; when Moses wrote about the first man he wrote in the Hebrew language, and it was by the word *Adam* that Moses called the parent of us all. Its meaning,

however, is shrouded in obscurity; there are some who would make it signify "ground" because in Genesis (2, 7) it is said: "And the Lord God formed man [Adam] of the slime of the earth" (Adamah, which may be translated as "ground" or as "earth"). You will notice immediately the similarity between Adam and Adamah. Perhaps it might be well to remark that at first when Moses wrote the story of the creation he used the term *Adam* to mean man in general, mankind, and then when he began to talk about the fall and the punishment of our first parents he used "Adam" as the proper name of the first man. We have, then, one signification of *Adam*: ground; since man came from the earth his name then would recall to him his origin. But other scholars dispute this: they would have the word as a derivation of a root meaning "to be red" or "to be ruddy"; this would indicate the appearance of man; and a third group would derive *Adam* from a word meaning "made" or "produced," because man was a creature and therefore made or produced by God.

Whatever the meaning of the word *Adam* today we apply it as a proper name to the first man. Let us now turn our attention to his creation. God had made the world; He had adorned it with the sun and the moon and the stars, with the herbs and the trees, with the animals of land, sea and air; these things He had created in the five days of Moses' account. In a solemn manner we are told of God's intention to create man (Gen. I, 26): "And he [God] said: Let us make man [literally the man, *i.e.*, mankind] to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth...." "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (Gen. 2, 7). This deliberation on the part of God indicates the solemnity of the occasion, as well as of the work.

Even if these words were not in the text the position of the story of the creation of man is indicative of the importance of man; for Moses worked from the lower to the higher, from

the herbs and plants and trees to the sun and moon and stars (these latter seemed greater to the Hebrews because they appeared to move); from the sun and moon and stars to the creeping creatures and the fowls of the air and the beasts of the field; from these last to man. But to return to God's words: "Let *us* . . ."; to whom does the plural refer? It seems that we have what we may call a plural of majesty, although with the revelation of the Trinity *we might* see a reference to the three Persons in God. Just as the Holy Father in his encyclicals speaks in the plural, so God deliberating with Himself speaks in the plural, which is a reality, as we know, since the time of our Lord. He plans to make man "to our image and likeness." This is not said of the other created things; hence the very omission indicates their inferiority.

The text does not elaborate on the nature of this image and likeness; yet when the actual creation of man is related in chapter two of Genesis we have an indication of the explanation: "And the Lord God . . . breathed into his face the breath of life . . ." Whereas it is explicitly stated that the body comes from the slime of the earth, the life of man has no other origin than the breath of God. The Creator leaves His imprint on all the things He makes; so in a broad sense it may be said that even the body resembles God; not that God has a body, but that the body as coming from God must participate in something of God, as anything must participate in something of its maker or producer. The catechism pointed this out when it said that "this likeness . . . is *chiefly* in the soul," in a word the likeness is also in the body. Yet this point must be not stressed lest the thought and image of a God with a body be evolved in the mind and the imagination of the reader or the pupil.

Soul's Image and Likeness to God

The soul of man bears the image and likeness of God; "this likeness . . . is *chiefly* in the *soul*." For God is a Spirit, and the soul is spiritual; God is intelligent and has a will, the soul is intelligent and has a will; God is immortal and so is the soul. We are not to conceive the soul of man as divine; only that it

resembles God and that it is the image of God. There are some who would make a great distinction between *image* and *likeness*; for they would have the term *image* apply to the soul in its natural state, that is, inasmuch as it is intelligent, has a will, is spiritual and immortal, and then the term *likeness* to the supernatural state, that is, inasmuch as God endowed the soul with grace and its consequent virtues and gifts. But this distinction seems to be outside the intention of Moses; it is true that the first man did receive from God grace, but Moses does not intend to teach this when he is describing the creation of man, for at that moment his mind is concentrating on the natural life of man, not on his supernatural life. I doubt the advisability of discussing the difference between *image* and *likeness* in the natural order, a difference that would resolve itself into a technical problem. We have said that God gave grace to Adam; this is called *original justice*, and we say that God raised him to the state of original justice. This term is avoided by our catechisms of today, as far as I have been able to test; yet it is a term that is expressive, for it includes all the gifts that were above nature: sanctifying grace as well as the preternatural gifts. The term *original* means that these gifts were given to mankind in the person of Adam from the very beginning or origin of his tenure on this earth; it also specifies the state of Adam as contrasted with our own; for we too receive God's gifts, we too are in the state of justice, but we do not have *original* justice. We lack the preternatural gifts; even sanctifying grace comes to us in a different way than it did to Adam, for it is a restored gift, and is given to a wounded nature, not to a sound nature, as in the case of Adam. (This will be developed when we consider Christ and Adam.)

Justice means that there was the due or just subjection of man to God, and of the lower nature of man to his higher nature. We might put it this way: the superior received his due, and the inferior rendered his due. By the very act of creation man owes God subjection; through the added gift of sanctifying grace man owes God the obedience of a child. Moreover reason is man's guide; therefore all other faculties

owe obedience to reason. In the state of original justice there was this perfect harmony and subjection and obedience. Sacred Scripture is silent with regard to the time when God elevated Adam to this beautiful state; the common opinion of theologians is that God, out of His bounty and goodness, elevated Adam to this state at the very moment of his creation. Neither does Scripture indicate the various parts of this state of original justice in a detailed way; yet there are hints which we should discuss. Adam's state is symbolized by the garden of pleasure (paradise) in which God placed him; he was to "dress it, and to keep it," he was to enjoy the fruits of the trees: "Of every tree of paradise thou shalt eat . . ." (Gen. 2, 15-16). The earth would produce under the cultivation of man; and there is no indication that this cultivation would be a hardship to man. As a matter of fact, when we read God's words to Adam after the fall the very opposite notion comes to the fore: "... cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee . . ." (Gen. 3, 17-18). The earth, then, which had been placed under the dominion of man, "Increase and multiply and fill the earth, and subdue it . . ." (Gen. 1, 28) was to render its debt to man. In the state of original justice man was to find joy and happiness in the cultivation of the earth; we might say that even the earth was affected by this state of original justice, just as it was affected in the fall.

More Gifts of Original Justice

Another gift that belonged to the state of original justice was that of immortality; man was not to die. We are not speaking of the death of the soul; rather our eyes are focused on bodily death. The body tends to disintegrate, but God by a special gift exempted man from this disintegration. This is brought out by the sanction God imposed upon Adam when He gave him the precept with regard to the tree of knowledge of good and evil: "For in what day soever thou shalt eat of it, thou shalt die the death" (Gen. 2, 17). We might complete

the idea by saying that "if you do not eat you shall not die." Moreover, when punishment was passed upon Adam because of his failure, God said: "in the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and unto dust thou shalt return" (Gen. 3, 19). Death then is a punishment. That God had taken away this gift is also indicated in the words used to describe God's removal of Adam and Eve from the garden of pleasure: "Behold Adam is become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever."

Adam was endowed with special knowledge; an instance of this is pointed out by Moses when Adam is described as giving names to all the animals, "And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name" (Gen. 2, 19). The names imposed were not chosen at random, but were indicative of the characteristics of the various animals. This knowledge is called "infused" by scholars, and was for Adam alone; it was not to be transmitted to his descendants as were the other gifts. We might add that Adam was also endowed with the knowledge necessary to fulfill his function as head of the human race; Sacred Scripture, however, has nothing explicit on this point.

Still another gift did Adam receive from his bountiful Maker; this was immunity from concupiscence. The lower passions of the first man were subject to right reason. Moses indicates this by saying, after the creation of Eve, "And they were both naked; to wit, Adam and his wife: and were not ashamed" (Gen. 2, 25). The same fact is deduced from the aftermath of the fall: "And the eyes of both of them were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons." "And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise and I was afraid, because I was naked, and I hid myself. And He said

to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?" (Gen. 3, 7-11).

There is only indirect evidence in the pages of Scripture for the fourth preternatural gift: immunity from suffering. The condition of Adam in paradise implies that he would not suffer, for he was to keep and dress it without any hardship; then the very garden was a garden of pleasure, symbolic of Adam's state. Besides, immunity from death would imply the lack of suffering, the associate of death. After the fall sorrows of various kinds are imposed upon Adam (and Eve) as punishments; this again seems to imply that Adam would not suffer in his original state. "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread . . ." (Gen. 3, 17-19).

Supernatural Order and Physical Perfection of Adam

There is no open declaration, then, in the account of Adam's creation with regard to his supernatural status; yet the garden of pleasure, the gifts that he received, the punishments meted out because of his disobedience, the loss of the gifts: all these demand a recognition of the supernatural order in Adam. As Father Bea, Rector of the Pontifical Biblical Institute, wrote with regard to the penalty of death imposed upon Adam: "Although these words ('thou shalt die the death') pertain to corporal death, yet they suppose 'spiritual death,' that is, the loss of the divine friendship, since the punishment of death could not be inflicted upon anyone unless he were separated from God." What is true of this one point is true of all.

Sacred Scripture is silent on the physical perfection of Adam as well as on the various characteristics of the first man, such as his color, his height, etc. That Adam was perfect physically can hardly be doubted, since he came from the hands of God,

and since he was to be the head of the human race. He had, then, the physical perfection necessary to accomplish God's designs; there was no defect in him. Beyond that there is nothing but conjecture. Some have tried to deduce the color of his skin from the word *Adam*, as we pointed out in the very beginning of this article; some derive the word from a root meaning "to be ruddy." To this is added the argument that he was taken from the clay of the earth, and that its color is reddish. So Adam was of a reddish or ruddy color; yet the evidence is too thin to make any positive declarations. I think that outside the mere statement "And the Lord God formed man of the slime of the earth," which would teach us the perfection of the body of Adam, we have nothing to say, at least with any degree of probability.

We might close this article with a comment on Adam and evolution: Sacred Scripture simply remarks that "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life...." Sacred Scripture does not teach evolution, in this instance it does not teach the evolution of the body of Adam; neither does it say anything contrary to evolution and, consequently, to the evolution of the body of Adam. If evolution, and especially the evolution of the human body (not the soul, for it must be held that the soul came directly and immediately from God), is ever proved to be a fact, then the statement of Scripture given above will be clarified: that when we say God took the slime of the earth, it means that He, as it were, supervised the gradual formation of the human body through various stages from dust to its perfection. For we already know from many instances in the pages of the written Word of God that secondary causes are frequently omitted, that events are attributed directly to God, although there were intermediaries.

(To be continued)

CATHOLIC IDEALS, THROUGH CATHOLIC LITERATURE

By SISTER MARY ESTHER, S.S.J.

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Some day a child may ask you: "What did you do in the 1940's?" Perhaps your answer will be like that of the French man in 1800—simply: "I survived!" Survival alone represents an achievement in this generation, but survival alone is hardly cause for pride. We, as religious teachers, should at least be able to add: "I learned to introduce you to Catholic ideals in education and in literature."

But what are Catholic ideals? Briefly, Catholic ideals are principles based on Catholic philosophy which I venture to sum up briefly, as follows:

(1) Man is composed of body and soul, essentially united. Man's soul is spiritual, immaterial, and intrinsically independent of matter, although necessarily united to the body to form a composite.

(2) Intellect and will are faculties of the soul. Man has an intellect which enables him to understand, to form judgments, and to draw conclusions.

(3) Man has free will: he can choose freely. There is a norm of morality to determine a good act from a bad act.

(4) Since man, whose nature is composed of body and soul, is a social being dependent upon his Creator, it follows logically that he owes duties to himself, to his neighbor, and to his God.

(5) It is, therefore, evident that religion should be the very core of education and of literature. "The end of Christian education," says Pope Pius XI, "is to coöperate with divine grace in forming the true and perfect Christian." Religion makes us think sanely. It teaches man that he is accountable to God for his actions. Religion emphasizes the social virtues of mercy and justice. It insists upon honesty in national and international dealings. Religion maintains that unless the parents of a nation are chaste, family life will decay—thus

undermining the very foundations of the state—and children will inherit the corruption.

There it is, in tablet form. And we know, furthermore, that it is only by inculcating these Catholic ideals, through the medium of education and of literature that we can counteract the de-Christianizing influence of prevalent materialistic philosophy, whose proponents claim that there is no such thing as objective right or wrong, no freedom of the will, no God, and no imposed religion or moral law.

History as Schoolmaster in 1940's

If these recent years have not taught us something, we have been dull indeed. The world has provided us with innumerable object lessons, if we can but read them. Events have challenged every aspect of our thought, if we can but think. History has been an exacting schoolmaster in the 1940's, providing sermons in bombs, books in concentration camps, and lessons in everything.

But what have we learned in regard to the necessity of really applying Catholic ideals in education and in literature? Perhaps more than we realize, though little compared to the knowledge we need. We may remember that little all the longer for having acquired it so painfully. Perhaps the hardest task was not the learning of new truths, but the reluctant discarding of old assumptions. Old friends, they seemed—dear because of long acquaintance if nothing more—yet some of them proved poor guides through the 1940's. They were fair-weather friends, comfortable companions in times of ease, but not helpful when the going grew rough.

But what have we learned? Every teacher has made her own separate discoveries, but perhaps we have learned a little together. We have learned some things, at least, about the need of Catholic ideals in education and in literature. We know how dear they are and, by contrast with other types of education and literature, how precious. We knew that Catholic ideals were always hard to win; we know now that they are also hard to keep. A strenuous goal, Catholic ideals must

be continuously renewed. Ignore them, or take them for granted, and they slip away only to be replaced by false standards and lowered ideals.

Maintaining Religious Freedom

This we have discovered; it is just a rediscovery, for our great grandfathers knew it. But we have been dilatory, and more than a little blind. Because Catholic ideals were bequeathed to us, we thought they were permanently ours—ours without thought, ours without effort, ours without sacrifice. But we have seen Catholic ideals perish overseas under the iron heel of intolerance, or simply vanish beneath the disintegrating madness of hunger. We know that if we are to preserve and strengthen our own treasured Catholic inheritance, we must add to our professions of loyalty the full measure of our Catholic Faith, intelligence, vision and sacrifice. We know now that there are no short cuts to freedom of religion. Religious freedom cannot be maintained by glib panaceas concocted by men with a private motive. It is not enough to join a party, to form a pressure group, to sign a pledge, or to enlist in an army. Those steps, those short cuts, are often retreats from reason, for they seek to provide in one routine formula what can be secured only through constant thought. By accepting them we try to escape the effort of thinking for ourselves. Through them we delegate to others a personal responsibility which is our own. Catholic ideals are not fickle, but in turn they demand constant, intelligent, and thoughtful loyalty from their followers. Where force, religious intolerance, unreason, and slothfulness enter, Catholic ideals depart.

This much we know, or begin to recognize. We see that it is the little thought, the minor assumptions and acts of our daily lives that make Catholic ideals real or only a name. Catholic ideals, to be real, must be thought and lived by millions upon millions of people. The reality of them depends upon school boys at play, upon whether they form in play the ways of religious tolerance, blind acquiescence, and race

hatred. They depend upon the teacher at her desk, upon whether she opens or closes the minds of her pupils, and by example reveals herself as a lover of religious truths and Catholic ideals or a follower of formulae. They depend upon the parents in the home, upon whether the atmosphere of that home is one of Catholic ideals, mutuality and respect, or of emotionalism, self-seeking and unconcern. They depend upon the journalist writing his story: is his motive one of accuracy and religious tolerance or a flamboyant travesty to insure a good headline? True Catholic ideals and their future rest largely upon the millions of individual choices between alternatives like these.

For Catholic ideals are not a political system, they are a culture and a way of life. If they are not alive in the hearts and minds of the people, there is no culture. They are maintained by those who create, selecting the seeds of Catholic culture with which to build the structure of liberty and security.

Not all of this, perhaps, has become clear to us in the 1940's, but we are beginning to see. We are coming to understand better the broad nature, the religious foundations, and the intellectual demands of Catholic ideals. As we watch the world about us, we are torn between pride and dismay: pride that we have, comparatively, achieved so much of our lofty Catholic ideals, and dismay that we have so much more to do. How are we to go about the doing of all that must be done?

Catholic Ideals in Education and Literature

To the child's inquiry: "What did you do in the 1940's?" let our answer be, "I introduced you to Catholic ideals expressed in education and in literature which revealed definite moral and ethical convictions."

The teacher should see to it that the child has well-selected books. What avenues of thought and learning may not be opened up to the child in his formative years by a judicious selection of literature on the part of teachers and parents whose duty it is to direct his reading until he has acquired a taste for

the good, the true, and the beautiful in literature! Although the child should be allowed to select his own books, only the best should be presented for his choice.

Permanent values, stamping every child with a Christian cultural background, will be assured if children have been properly motivated and guided in their choice of books. Thus may we hope to stem the tide of false standards of morality which permeate present-day reading and which desecrate the book marts of the world today and raise the banner of revolt against the cross of Christ.

Children's and Catholic Book Weeks

In my estimation, one of the most effective means of arousing and increasing an interest in literature expressive of Catholic ideals is the proper observance of book week. Children's Book Week, which originated in 1919, is a plan of setting aside one week in the year, usually the third week in November, during which special effort is made to encourage a love of reading among young people. This interest in reading, however, should not be confined solely to book week, but should extend throughout the fifty-two weeks of the year.

In schools which participate in the observance of Catholic Book Week, the chief aims to be kept in mind are the following: to interest not only the child, but also the adult reader in books with a spiritual background; to encourage the private ownership of books for children and to improve the quality of books purchased for them; to acquire not only more but better books, books which express Catholic ideals of definite moral and ethical convictions; to acquaint parents and teachers with the school library and to increase the numbers of juvenile borrowers and the circulation of children's books stamped by a definite moral code. It must be remembered, too, that Catholic ideals are equally usable by non-Catholics and that good non-Catholic ideals may fit in perfectly with Catholic ways of living and thinking. A book may be Catholic either openly or in undertone.

If home, school, church, and social agencies would coördi-

nate their efforts to help the child in his formative years by acquainting him with the best in literature, the result would be a powerful factor in the control of crime; for it is said that "the finest prison is but a monument to neglected youth."

If Catholicism is to be preserved in America, then we, as religious teachers, should introduce to the youth of today literature in which Catholic ideals are expressed, literature which reveals religious and ethical convictions.

Unauthentic Indulgences in Modern Times

"And I was especially influenced by the fact that this matter of many plenary indulgences on chaplets from the Holy Land is one of the nine instances given by Father Beringer, S.J., of unauthentic indulgences being disseminated among the people in modern times. Although my copy of Beringer's work is a very old edition, it can still be considered reliable especially on points of this kind. On page 124 is to be found the following, translated from the German: '9. Finally, the Sacred Congregation of Indulgences, on September 6, 1898, *upon the special command of the Pope*, declared that certain chaplets, which are distributed in Rome and elsewhere with the assurance that with each Our Father and Hail Mary many plenary and partial indulgences can be gained because the Indulgences of the Holy Land were attached to them when blessed, *in fact carry no other indulgences than those objects of piety which have been touched to places and relics in the Holy Land*—that is, only those indulgences which are stated in the *Roman Raccolta*, and under the same conditions' (italics mine). In a footnote it is stated that these indulgences are essentially the same as the Apostolic."—From an article by Francis Joseph Mutch, in *The Homiletic and Pastoral Review*, September, 1946, p. 946.

Book Reviews

Economic Analysis and Problems.

By John F. Cronin, S.S., Ph.D.
(American Book Company, New York, 1945; pages XV, 600, with Index; price \$3.75).

Economic Analysis and Problems is more than a textbook. Its style, vitality, and timeliness recommend it to all intelligent readers. A blending of theory and practice furnishes tools for economic analysis and facts for understanding the major problems of the day. Masterful scholarship, true scholastic moderation, and breadth of vision enable Dr. Cronin to write with such magnanimity and considerateness that the reader acquires sane judgments on current problems.

There is no artificial sheltering of the reader from the problems of the day. The reader is shocked into awareness by such sentences as, "One of the most cynical features about communism is the substitution of policy for truth." Again those who think they have found a solution in consumer co-operatives are jarred out of their complacency when they read: "When co-operative societies become large enough to reap the economies of mass production and distribution, they often develop the faults of bureaucracy, self-perpetuating management, and impersonal government which are considered among the drawbacks to the large corporation."

This book is not intended for the

intellectual sponge; its goal is social action. To make this goal effective attention is directed to general and American economic history; alternatives to American capitalism found in Sweden, Portugal, and Soviet Russia; Protestant, Jewish, and Catholic social teachings, and the history of Catholic social thought. A neat distinction is drawn between official pronouncements and individual viewpoints. There is caution against following any economic plan, regardless of its consistency with economic principles and facts.

Chapters XXV and XXVI, Social Catholicism, and History of Catholic Social Thought, should be required reading for every Catholic college student and Catholic adult. These furnish a needed guide to Catholic social action, strengthened by the analyses in the preceding chapters.

Economic Analysis and Problems merits adoption by both Catholic and non-Catholic colleges. Its scope, its clear and objective analysis of principles, its emphasis on current problems, and its use of the most recent materials and facts give it primacy among textbooks. It is not merely a revision of Dr. Cronin's former book, *Economics and Society*; the book breathes newness in its up-to-the-minute material and its freshness of approach. At the same time it expresses the workmanship of a seasoned writer and

teacher. Of outstanding value and uniqueness are the extensive bibliographies at the end of each chapter and the appendix on bibliography. The references cited in footnotes and summarized at the end of the chapters serve as guide-posts to the scholar and teacher, and familiarize all readers with the books and authors associated with the various subjects treated. The references to *The Encyclopædia of Social Sciences* are not only guides to the supplementary reading but give the student a sense of the interrelation of subject matter and aid him in correlating ideas. The appendix directs the reader to valuable government documents, pamphlet material, and the best periodicals in the field. It classifies the books mentioned at the end of each chapter according to their degree of difficulty and appraises the current textbooks on general economics.

Dr. Cronin not only discusses economics but also practices economy. The book is remarkable for the scope and depth of presentation achieved within the limits of its pages. Every sentence which does not directly contribute to the portrayal and understanding of economics as it affects present-day living is discarded. The author does not attempt to make the reader a banker or an authority on public finance. The reader is given an appreciation of how the banking system and government expenditures serve society and an awareness of abuses that may interfere with their maximum social effectiveness.

The emphasis on major and minor objectives of taxation provide a sound basis for judging tax proposals. Price determination under conditions of competition, monopoly, and imperfect competition, including oligopoly and monosony, is presented in a simple and lucid manner, with omission of unnecessary detail and inclusion of both short-run and long-run effects. Price theory is coupled with current price policies. With "heroic condensation" discussions of these policies have, for the first time, been added to the storehouse of information readily available to the student of elementary economics. The subject of distribution is approached as value theory applied to derivative demand for the factors of production. Current economic practice is described regardless of the presence or absence of supporting theory.

The economy of detail and largeness of scope may bewilder the immature freshman or sophomore student, unless the teacher is aware of this danger and takes care to supplement the text with definitions and explanations that build up the concepts step by step. For such students it would be advisable to begin with chapter IV and introduce chapters I, II, and III after the study of chapters IV through XII has been completed. For the mature G.I., the parochial school teacher, the seminarian, and other adults, the economy practiced in this book is a stimulus and not a hardship.

HELEN POTTER.

Using Words, An Enriched Spelling Program. By Lillian E. Billington (Silver Burdett Company, New York, 1945).

This is a series of spellers destined for use from the second grade through the eighth to an advanced course. Each book is divided into short but meaty lessons, 36 in number in each volume. Each lesson, in turn, is divided into the five following parts: Your New Words, Testing Yourself, Studying Misspelled Words, Using New Words, Testing Yourself Again. Each volume contains at its end a Spelling Dictionary of the words used in the book. These dictionaries are thorough in their treatment of words, are rich sources for concise word meanings and pronunciation. It is a well-organized plan for developing dictionary skills, such as alphabetizing, the ability to find words economically, the ability to syllabize words and place the accent mark, the ability to look up and choose the correct meaning when more than one definition of a word is given.

As to other features of the series: in the Grades 2-6, the pupil first sees each spelling word in a story or brief article which he can read easily. From seventh to high grade levels, the space occupied by stories in the lower grades is used for direct teaching of word meaning. The words used are grouped according to child centers of interest, meaning, phonetics. Every spelling word is used in one or more exercises. The latter are designed to teach the child to spell and use words correctly, to use phonetics in the pronouncing and spelling of words, to

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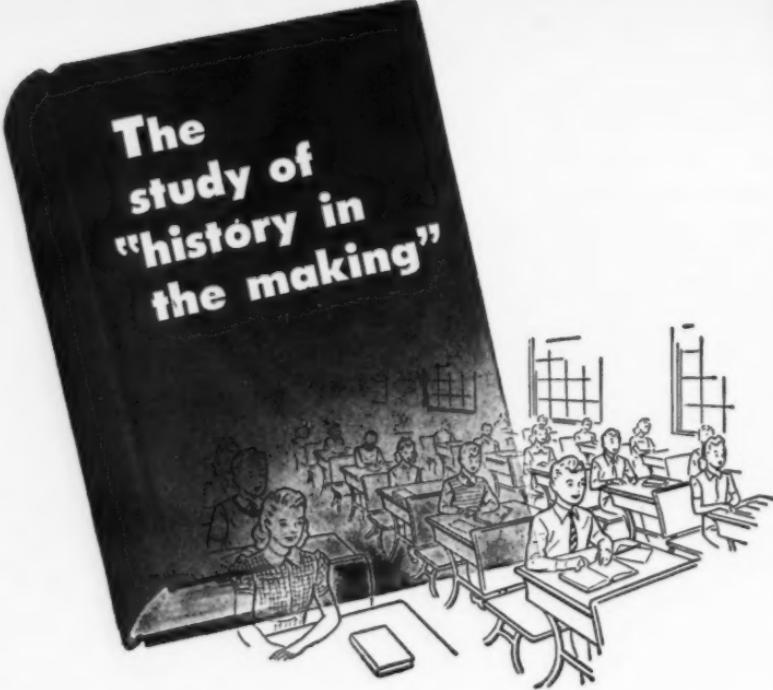
The story of St. Joanna of Portugal, who insisted on choosing a heavenly crown instead of an earthly one, and of her struggles to be allowed to enter religion in search of it. The illustrations are more of those lovely silhouettes that made the author's earlier books, *Mary, My Mother* and *Our Lady's Feasts*, so enchanting. For High School Girls. \$1.50

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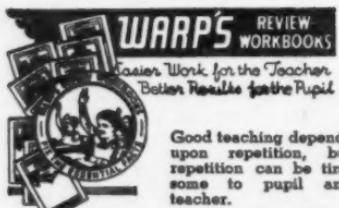
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For all of this, this series of spellers deserves hearty recommendation. It leads the child, in accordance with his respective age, into a world of words which he not only can use, but needs.

(Rev.) JOSEPH R. BERKMYRE.

Echo of a Cry. By Mai-mai Sze (Harcourt, Brace and Co.; 203 pages; illustrated by the author; price \$2.50).

Mai-mai Sze is the daughter of a former Chinese Ambassador to London and Washington. This is the story of her early life and education, most of it in the occidental nations of England, France, and the United States.

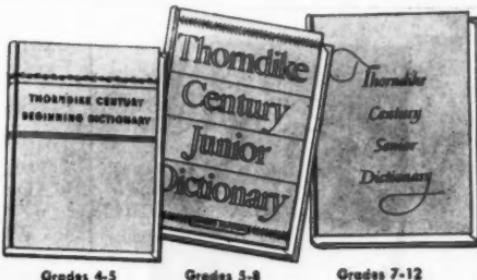
It does not seem right to think about East and West as separate divisions of the globe after reading this book. The majority of the incidents related and the author's observations throughout point inevitably to the oneness of all peoples as members of the human race.

The over-all tone of the book is

lighter than the foregoing paragraph might indicate. There is in the beginning the little Chinese girl and her two brothers, living under the time-honored customs of their ancient land. Then, with the removal of the family to London, there begins the "thorough metamorphosis" of the author through the stages of English school girl, American college student, and European traveler, to her present status as a "citizen of the World." Miss Sze's reactions to her varied experiences are noted in an artless, humorous way which frequently points out, unmaliciously, the foibles of the particular national culture under discussion.

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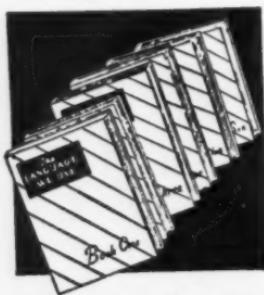
Grade, gives a wealth of songs, rhythms, and selections for music appreciation, including toy orchestra activities, that will supply inspiration for a rich experience as a foundation for future musical growth. The simple, swinging rhythms appeal to children of this age. The teacher's guidebooks supply a practical working program for the various groups of grades: the Elementary Teacher's Book for the second and third grades, the Intermediate Teacher's Book for the fourth and fifth grades, with a separate book for the sixth grade (Silver Burdett Company, New York).

Our Review Table

Understanding Ourselves. By Helen Shacter, Ph.D. A practical treatment and solution of the problems of personality development (McKnight & McKnight, Bloomington, Illinois, 1945).

Selecting an Occupation. By C. A. Prosser. Guidance in selecting a suitable occupation, giving an analysis of nine major occupational fields. Life Adjustment Series (McKnight & McKnight, Bloomington, Illinois, 1945).

How to Get a Job and Win Promotion. By C. A. Prosser and Walter F. Sahlin. A book of practical information in securing employment (McKnight & McKnight, Bloomington, Illinois, 1945).



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The Modern Omnibus. By Franklin P. Rolfe, William H. Davenport, and Paul Bowerman. A study of the underlying principles of various types of writing through models taken from the works of classic writers of the present generation (Harcourt, Brace and Company, New York, 1946; pages 1,071; price \$3.00).

Towards a Better Family Life; Parent Education: Through Home and School; Population: Facts and Factors. This group of pamphlets embodies the addresses given at the 1946 meeting of the National Catholic Conference on Family Life. Two addresses, one on housing and one on divorce, are also published as separate booklets (The complete set is available at the Family Life Bureau, National Catholic Welfare Conference, Washington, D. C.; price \$1.00).

Pastors Look at the Family. This is a compilation of the views of thirty-five pastors regarding the family situation and its remedies (The Family Life Bureau, National Catholic Welfare Conference, Washington, D. C.; pages 57).

General Bookbinding. By Chris Groneman. Designed to achieve mastery of an art that requires only a minimum of equipment. Many boys and girls will show aptitude for this craft (McKnight & McKnight, Bloomington, Illinois, 1946; price \$1.00).

Common Sense English, Book One.

By Joseph C. Blumenthal. The first in a series of three work-textbooks designed to cover all the fundamental problems of usage and sentence structure in a simplified, non-technical, and entirely functional manner (Harcourt, Brace and Company, New York, 1946; pages 225; paper binding; price \$0.80).

New Worlds to Live. By Mary Kiely, Editor, Pro Parvulis Book Club. A catalogue of books for Catholic boys and girls. This new booklist will help to raise standards in the selecting of children's books and achieve a cultural reading program for Catholic children (Pro Parvulis Book Club, New York, 1946; pages 133, with Index; price \$1.00).

Ten Decades of Charity, 1845-1945.

A brochure of some thirty pages, with illustrations, giving a brief history of the Society of St. Vincent De Paul, heavenly patron of charities (Designed and illustrated by Brian P. Burnes; printed by Wellington Printing Co., St. Louis).

General Leathercraft. By Raymond Cherry. Presents in short compass, information, operation sheets, projects, and designs relating to a worth-while hobby (McKnight & McKnight, Bloomington, Illinois, 1946).

Film Library Index

(R) indicates that films are obtainable on a rental basis. (S) indicates that films are sold. (RS) indicates that films are either rented or sold. (F) indicates that films are obtainable free. (SC) indicates a service charge. All films listed below are 16 mm.

Abbreviations

Assoc.—Association Films
DeVry—DeVry Corporation
Films—Films, Inc.
Guard.—Guardian Films
Nu-Art—Nu-Art Films, Inc.
Young—Young America Films, Inc.*

AMERICAN HISTORY—CITIZENSHIP

(See also *Historical*)

Daniel Boone—1½ to 2 hrs. (R), Sound, Films
Discovery and Exploration—1 reel (R), Sound, Assoc.
Drums Along the Mohawk—1½-2 hrs. (R), Sound, Films
The Peace Builders—1 reel (RS), Sound, DeVry
United States—5 reels (R), Sound, Assoc.
Wilson—1½-2 hrs. (R), Sound, Color, Films
Young Mr. Lincoln—1½-2 hrs. (R), Sound, Films

FEATURES

Abraham Lincoln—(R), Sound, Nu-Art
The Adventures of Chico—1½-2 hrs. (R), Sound, Films
The Adventures of Sherlock Holmes—1½-2 hrs. (R), Sound, Films
The Adventures of Tom Sawyer—1½-2 hrs. (R), Sound, Films
Alexander Graham Bell—1½-2 hrs. (R), Sound, Films
As You Like It—1½-2 hrs. (R), Sound, Films
Bar-20 Rides Again—1½-2 hrs. (R), Sound, Films
Berkeley Square—1½-2 hrs. (R), Sound, Films
Beyond Bengal—(R), Sound, Nu-Art
The Bluebird—1½-2 hrs. (R), Sound, Color, Films
Buffalo Bill—1½-2 hrs. (R), Sound, Color, Films
Call of the Wild—1½-2 hrs. (R), Sound, Films
Captain Fury—1½-2 hrs. (R), Sound, Films
Cloistered (in English, French, Polish and Portuguese) (R), Nu-Art
The Count of Monte Cristo—1½-2 hrs. (R), Sound, Films
Courageous Mr. Penn—1½-2 hrs. (R), Sound, Films
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The Duke of West Point—1½-2 hrs. (R), Sound, Films
Fighting to Live—(R), Sound, Nu-Art
The Gay Desperado—1½-2 hrs. (R), Sound, Films
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Heidi—1½-2 hrs. (R), Sound, Films
Hopalong Cassidy Enters—1½-2 hrs. (R), Sound, Films
In Old Chicago—1½-2 hrs. (R), Sound, Films
International Lady—1½-2 hrs. (R), Sound, Films
Jack London—7 reels (R), Sound, DeVry
Junior Miss—1½-2 hrs. (R), Sound, Films
Keys of the Kingdom—1½-2 hrs. (R), Sound, Films
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A Message to Garcia—1½-2 hrs. (R), Sound, Films
Mexican Miracle—1½-2 hrs. (R), Sound, Films
My Friend Flicka—1½-2 hrs. (R), Sound, Color, Films
Peck's Bad Boy—(R), Sound, Nu-Art
Peck's Bad Boy with the Circus—1½-2 hrs. (R), Sound, Films
The Pied Piper—1½-2 hrs. (R), Sound, Films

ARITHMETIC

What Is Four—1½ reels (S), Sound, Young

ART AND ARCHITECTURE

Colonial Architecture—1 reel (RS), Sound, DeVry

ART AND CRAFT

Handmade Lantern Slides—1 reel (RS), Silent, DeVry

CARTOONS AND COMEDIES

Charley McCarthy—Detective—1½-2 hrs. (R), Sound, Films
Charley's Aunt—1½-2 hrs. (R), Sound, Films
A Chump at Oxford—1½-2 hrs. (R), Sound, Films
Flip the Frog, Felix the Cat—1 reel each (RS), Sound, Nu-Art
Habes Corpus—2 reels (RS), Sound, DeVry

CHARACTER EDUCATION

A Child Went Forth—2 reels (R), Sound, Assoc.
In Every Day—1 reel (RS), Sound, DeVry
Not by Books Alone—2 reels (R), Sound, Color, Assoc.
You and Your Family—1 reel (R), Sound, Assoc.

CIVICS AND HISTORY

Democracy—1 reel (R), Sound, Assoc.
Our Federal Government—(S), Young
We, the Peoples—1 reel (R), Sound, Assoc.
The World in Which We Live—2 reels (RS), Sound, DeVry

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Now the Peace—2 reels (RS), Sound, DeVry

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Millions Call Him Father—42 mins. (RS), Sound, Color, Guard.
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CATHOLIC MOTION PICTURES

By F. Robert Edman
Editor, Catechetical Guild, St. Paul, Minnesota

In St. Paul, Minnesota, the groundwork is now being laid for what may be the first motion picture company under the direction of Catholics making Catholic educational motion pictures. Moving force behind this enterprise is the Reverend Louis A. Gales, director of the Catechetical Guild Educational Society and managing editor of the *Catholic Digest*, *Catholic Youth* and *Timeless Topix*.

Father Gales has organized Guardian Films to produce 16-mm. sound motion pictures for use in schools, parish halls, and missions. To produce these pictures he has engaged some of the best professional help available in Hollywood today. Directing the pictures for him is Fanchon Royer, president of the Catholic Film and Radio Guild, a convert to the Church, whose experience includes a period as editor of the film industry's first trade publication, *Camera*, and acting, writing, and press agency, until she became a producer in 1928. Since 1938 she has devoted herself to educational and religious productions, concentrating on Catholic themes since her conversion.

Recent Royer productions are called "Catholic way of life movies." They are authentic, documentary drama showing the continuous thread of the Catholic tradition in the lives of Latin-Indo-Americans, in past eras and today. It has been her contention that for years Hollywood has been doing a disservice to hemispheric solidarity and honest inter-American coöperation through production of pictures injurious to racial dignity. Her past films have shown the beauty of life in South America with emphasis on the universal and unifying faith which can do much to bring about a bond and basis of inter-American solidarity.

A High Goal Set

Guardian Films has set its goal high. Ambitious, but practical, its aim is: to promote a nation-wide Catholic theater chain in parish and school halls; to produce for these schools and parish halls at least 52 pictures a year, so that all Catholics may see at least one good Catholic movie each week; to make these movies so entertaining, so technically excellent that people will go to them, not out of a "sense of duty" but for enjoyment and real profit; to force Hollywood, through box-office competition, to produce more movies conforming to Christian principles.

Admittedly the goal is high and will be a long time in realization. However, Father Gales has made an auspicious start. Guardian Films is now in the process of filming a series of full-color movies on the Catholic contribution to the growth of America, as pictured through the lives of outstanding Catholics. The first missionaries who arrived in this hemisphere made

their first landings in Central America; hence, the early Spanish era was picked for the theme of the first four motion pictures.

The first of these pictures is now in the hands of dealers throughout the country. Titled "Millions Call Him Father," it is a full-color, sound, 40-minute story of the first Christian school teacher in America, Fray Pedro de Gante, founder of the first Christian schools in this hemisphere. This film was prepared and filmed in Mexico on the exact scenes of Fray Pedro's heroic operations during the period 1523-1568. Actual sites at Vera Cruz, Texcoco, Tlaxcala, and Mexico City, as well as various authentic sixteenth century convents and churches, provide the background of the true story which features José Crespo, star of the Madrid Art Theater. The film is narrated by Pedro de Cordoba.

Camera work was finished the first of August for the second film in the series, entitled "A Fighter for True Peace," which deals with the lifelong crusade of Bartolome de Las Casas, who, as attorney, priest, Dominican monk, and finally Bishop of Chiapas, made the abolition of slavery and serfdom his single-minded fight. He set out to prove that only a property set-up and administered system of laws protecting their rights could save the Indians from unfair exploitation and even annihilation.

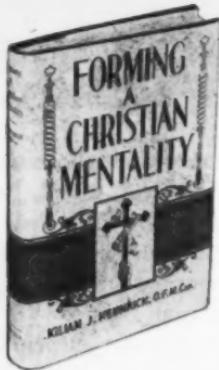
October and November Releases

Slated for release in October is the "Birthplace of Democracy" which illustrates the idea of another of the great European benefactors of the Indian peoples of America. This man was Don Vasco de Quiroga, who organized and administered for forty years an ideal republic amongst the Tarascans of Michoacan. Don Vasco held that the salvation and Christianization of the pagan depended not so much on pure education or exact legislation—but rather it depended upon economic security. A self-sufficient, self-governing, properly ordered community will find its own way to even higher levels according to Don Vasco's approach to the Indian problem. This picture is now being filmed in the remote province of Alta Vera Paz in Guatemala.

The last picture in this series, "The Bell Ringer of Antigua," is the life of Hermano Pedro de Betancourt of Santiago de Los Caballeros, who was concerned foremost with service to all of God's creatures, and this included bringing to them a recognition that confession and repentance are the most vital of all Christian helps to the good life. To this end, he cared for the ill and ignorant all day and roamed the streets of Santiago by night tinkling a silver bell—a tone familiar to all the city as Hermano Pedro's call to repentance. The setting for this picture is Guatemala. It is scheduled for November release.

Father Gales' Accomplishments

To those inclined to sell Father Gales short on his dream for Catholic



Second Enlarged Edition

FORMING A CHRISTIAN MENTALITY

By the Very Reverend
KILIAN J. HENNICH, O.F.M.Cap., M.A.

The primary purpose of this work is to present to the busy priest and Catholic educator a practical, easy-to-follow plan for developing a Christian mentality.

As Father Kilian points out, all the modern errors which are sapping the very foundation of faith and tend to destroy the divinely willed structure of Christianity, may be traced directly to a warped and mistaken attitude towards Catholic teachings. This false attitude must be eradicated, for, as long as it persists, those afflicted with it "will pay no attention to the words of the preacher and will not conform their morals to the teachings of the Church."

Faith and worship must be skillfully interpreted to furnish a clear, understandable pattern for a well-balanced Christian life. In other words, the Scripture and the Liturgy must be fused and find actual application in the life of the individual. The specific means whereby this fusion and application may be achieved are clearly specified in the recent Encyclicals of the Pope.

The following excerpts indicate the enthusiastic reception accorded to the first edition of Fr. Kilian's work.

"A magnificent guide for priests, parents, educators and the zealous laity to help bring about a new mentality in this world. . . . No other book has tried to cover this vast field with equal depth and finality" (*The Catholic Monitor*, Feb., 1946).

"A precious volume written from long experience in pastoral work and deep meditations on Scripture and the Liturgy. . . . This book will be a valuable aid in combatting post-war immorality and lack of faith. In masterful and clear language the venerable author shares his rich experiences and supplies helpful and profound advice on the training of youth in faith and worship. . . . Father Kilian is no mere theorist but a wise guide" (*The Coast*, Jan., 1946).

"What the tottering world needs in these critical days is what the world has needed for centuries—family life governed by a Christian philosophy. . . . The apologetical explanations and moral applications are as valuable as they are interesting. The last chapter of all is a precious gem" (*Messenger of the Sacred Heart*, June, 1946).

"Father Kilian's book points out that the most efficacious antidote (to present evils) is the development of a true Christian mentality. The book outlines a simple plan for achieving this objective by integrating faith and worship with Christian life" (*Catholic School Journal*, March, 1946).

"Provides valuable ideas for making instruction more interesting and more meaningful" (*Catholic News*, December, 1945).

"An ideal pilot for those souls who desire to live a sound spiritual life. . . . A galaxy of invaluable suggestions and solutions to current world evils is advanced" (*The Witness*, April 26, 1946).

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motion pictures, we might point to his record in the face of obstacles. He was advised not to start publication of the *Catholic Digest* unless he had at least \$100,000 to throw away. He borrowed \$1,000 and took a chance and the *Digest* was started on its successful path. He was also told that a Catholic comic magazine would be a costly and useless experiment, but to-day his publication, *Timeless Topix*, has a circulation of close to a million and is published in French, Spanish, Italian, and English. The non-profit Catechetical Guild Educational Society, which Father organized, has now grown to be the largest publisher of Catholic religion teaching aids in the world and his latest venture, "Catechism Comes to Life" radio program, is well on its way to becoming a network "show." Father's only explanation for these successes is that the people he employs are tireless workers.

Educators will recognize at once the need for a firm such as Guardian Films for, as Father Bernard F. Wetzel recently pointed out in (his study for) *The Homiletic and Pastoral Review*, "there is no first-class company today making Catholic motion pictures." There are numerous Protestant motion picture companies such as the successful project of the Reverend James K. Friedrichs, but they are hardly producing films for Catholic schools.

Listed in the catalogs of the principal motion picture distributors today are approximately forty different Catholic films. Many of these were ordinary secular motion pictures, first produced as entertainment, but now, because of their teaching value, listed as educational films. Several of the films are in foreign languages with English subtitles and most of them are decidedly inferior in quality. Really Catholic films have been made by J. H. S. Foster, of San Antonio, Texas. The Maryknoll Missions and Servite Fathers of Chicago have also made several films. Under other auspices single religious films have appeared sporadically. However, up to this time there has been no organized Catholic group with a definite program of pictures scheduled month after month.

The board of trustees for Guardian Films decided that the films would get better coverage if distributed through secular dealers. Therefore, exclusive territories have been given to secular dealers from whom schools and parishes may rent Guardian films or buy them outright for their own libraries. Some twenty companies have already signed contracts for this arrangement and it seems evident that the plan will be a success.

Father Gales is careful to point out that Guardian Films does not seek to monopolize the Catholic film trade. Its prime function is to awaken it to a great opportunity. He expressed the hope that more religious film companies will follow in the wake of the success of Guardian Films. It will take a large battery of cameras to provide our schools with the films they so definitely need if the Church is to benefit fully from this latest educational medium in the teaching of religion.

News of the Film Industry

Teach-O-Film Strips

"Teach-O-Filmstrips" is the name chosen by the Popular Science Publishing Co. for its visual teaching aids, introduced this year. They are 35-mm. slide films, separately designed for use in primary grades and high school. Approximately forty frames or pictures are included in each film-strip. Some strips employ color cartoons or drawings, others black and white photographs. The series was planned and prepared by teachers, and includes a teacher's guide for each strip, suggesting methods for its integration in the class program. Latest strips offered are a series of six in primary science (black and white), showing children on the farm, plants and simple machines. A second series of six consists of color cartoons to help teach the use of punctuation marks, and is for the last two years of elementary school and junior high school. Other series deal with primary health, story-telling in the middle grades and social studies. The films, or descriptive information may be obtained from Audio-Visual Division, Popular Science Publishing Co., 353 Fourth Ave., New York 10, N. Y.

Young America to Release Science Film

Young America Films, Inc., 18 East 41st St., New York 17, N. Y., will release this month the film, "Magnets," the first in its series of elementary science films. This series, which is being done in collaboration with Dr. Gerald S. Craig, author of many school science textbooks, is the first effort made by any educational film company to produce science films designed especially for the child in the elementary grades. The films in this series are child-centered and are designed to teach younger children basic scientific facts in a simple, clear, and easily understood fashion. "Magnets" is built around the exploration into the nature of magnets by two children as part of their preparation for a "magic show" they are giving for their friends. The film, which is designed for grades four through six, demonstrates the properties of temporary and permanent magnets as well as the principle of polarity.

Lindsay to Go Abroad for Films, Inc.

Films, Inc., 330 West 42nd Street, New York 18, N. Y., announces that the director of its Catholic Department of Visual Education, Anatole G. Lindsay, is scheduled for visits to Paris and Rome this month, in connection with the meeting of the Office Catholique Internationale du Cinema. He will also go to Switzerland, in an effort to determine educational uses of American films abroad, as well as prospective contributions of European films to American education. In a similar tour last fall Dr. Lindsay was received in an audience by His Holiness, Pope Pius XII, in December.

Films, Inc., points out that Legion of Decency ratings are shown for all pictures listed in the firm's current catalog.

DeVry Completing Reconversion, Releases Catalog

Its war job of providing motion picture sound equipment and electronic training devices for the armed forces completed with honors, DeVry Corporation, Chicago, is rapidly completing its reconversion and plant expansion to meet the unprecedented demands of the peace-time world.

DeVry has recently released its new 136-page catalog of 16-mm. classroom, religious and entertainment films. An outstanding film described in this section is "The Story of the Vatican," six reels, sound, as narrated by the Right Reverend Monsignor Fulton J. Sheen, Ph.D., D.D., L.L.D.; also "Our Blessed Lady," a six-reel sound documentary concerning the history of Notre Dame de Paris.

Colorful literature describing DeVry's motion picture sound equipment and related audio-visual teaching and training aids, is available without cost, as is DeVry's new film catalog, from the DeVry Corporation, 1111 Armitage Ave., Chicago 14, Ill.

Nu-Art Releases Religious and Musical Films

Nu-Art announces the release of Square Deal Films, including the picture "Religion in the Family." This company was recently formed for the sole purpose of producing films on religion in present-day life. It also announces a new musical, entitled, "Schubert's Serenade," produced in France, with French dialogue. The picture is available with superimposed Spanish and English titles. It can be integrated with courses in French, Spanish and music. Nu-Art completed its new feature catalog this month, which is available without charge to institutions which use sound films, from Nu-Art Films, Inc., 145 West 45 Street, New York 19, N. Y.

New Productions by Association Films

Formerly known as the Y.M.C.A. Motion Picture Bureau, Association Films, a department of the National Council of Y.M.C.A.'s, has recently entered the production field in addition to serving as a leading non-theatrical films distributing agency for educational, entertainment, and industrial films. Following its initial production, "Play Volleyball," a 2-reel, 16-mm. instructional film on this popular sport, Association Films, in co-operation with the American Institute of Motion Pictures, produced "West Point Championship Football," a series of six instructional and incentive films on the fundamentals of football.

A similar instructional series, "Oklahoma A. & M. Championship Basketball," with Hank Iba and his two-time national championship team, is now being produced to early release.

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